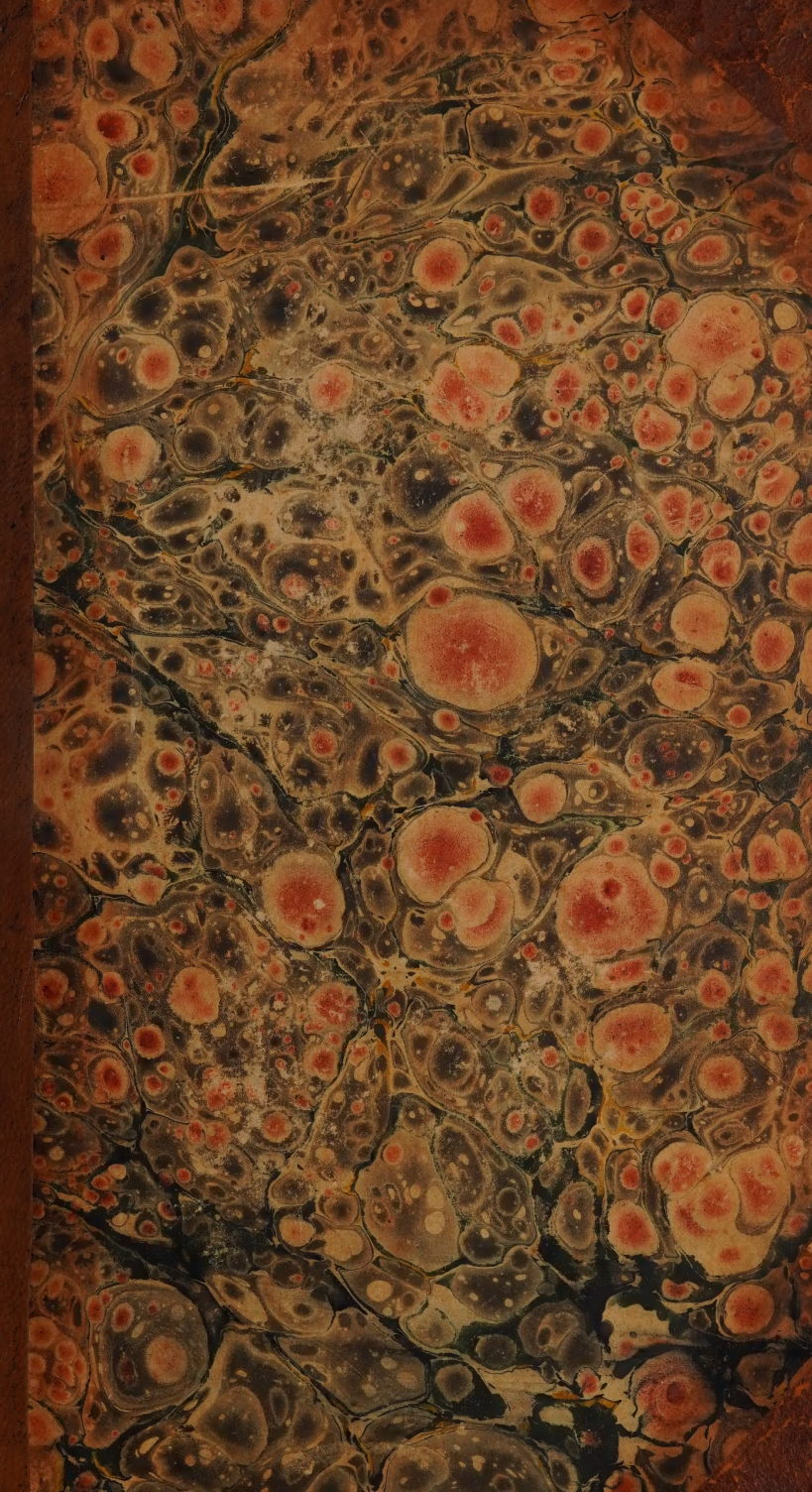
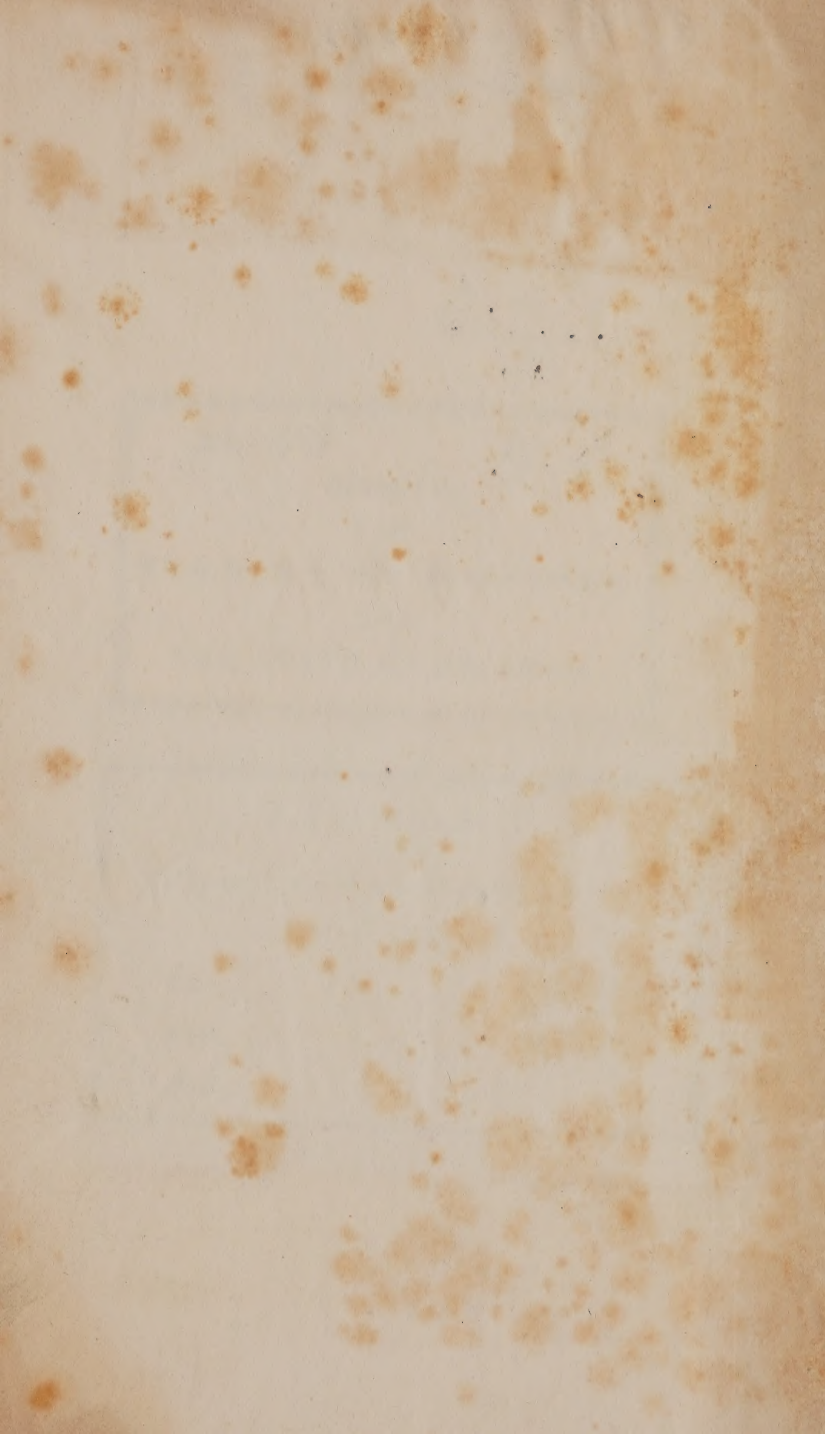
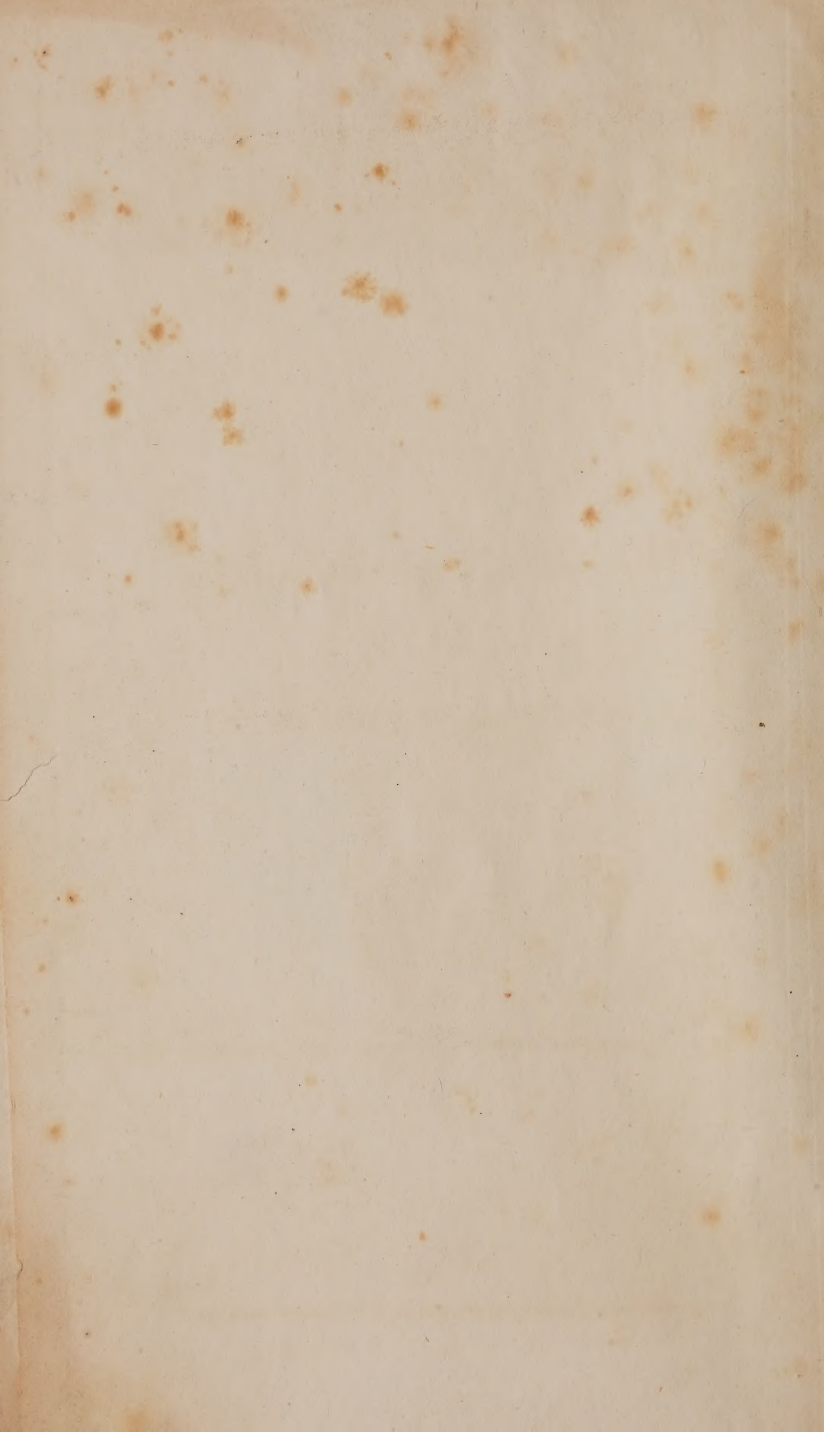








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BIBLICAL RESEARCHES

AND

TRAVELS IN RUSSIA,

&c. &c. &c.



London, New York, published by J. HENDERSON, 1855

NICHOLAS to promote the interests of that "kingdom" which "is not of this world," by removing the obstacles that prevent the free circulation of the word of God, by which alone, in the hand of the Divine Spirit, it is set up, maintained, and governed in the hearts of men! And may the happy period speedily arrive, when no region, people, or tongue within the widely extended boundaries of Russia shall remain destitute of this life-giving word!

GOŠPORT,

April 27th, 1826.

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Is found

BIBLICAL RESEARCHES

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TRAVELS IN RUSSIA;

INCLUDING

A Tour in the Crimea,

AND

THE PASSAGE OF THE CAUCASUS:

WITH OBSERVATIONS

ON THE STATE OF THE RABBINICAL AND KARAITES, AND THE
MOHAMMEDAN AND PAGAN TRIBES, INHABITING THE
SOUTHERN PROVINCES OF THE RUSSIAN EMPIRE.

WITH MAPS AND PLATES.

By E. HENDERSON,

AUTHOR OF "ICELAND, OR THE JOURNAL OF A RESIDENCE IN THAT ISLAND," &c.

*Kann seyn, dass manches anders gescheh'n
Ich hab's nun einmahl so gesehn.*

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PREFACE.

THE following pages contain the narrative of a journey performed by the author, in the years 1821 and 1822, in company with his friend Dr. Paterson, and, in part, with Mr. Serof, Assistant Secretary to the Russian Bible Society. They embrace a period of eleven months, and carry the reader through twenty governments of the Russian empire.

The object of the Tour being to advance the interests of the Bible Society, a greater degree of prominence is given to its proceedings than is commonly to be met with in books of travels. At the same time, as much of the detail has already appeared in the Eighteenth Report of the British and Foreign Bible Society, it has been deemed unnecessary to swell out the present work by tedious repetition ; but, in its place, the reader is presented with the

results of certain investigations instituted by the author, during his residence in Russia, on the subject of the Finnish, Karelian, Slavonic, Russian, Tatar, Persic, and Georgian versions of the Scriptures, which, he flatters himself, will, to a certain extent, go to supply a desideratum hitherto found to exist in Britain, in reference to this department of Biblical literature.

Much of the ground here traversed has already been described by British travellers—a circumstance which, to some minds, might appear to supersede the observations contained in this volume; but as different men, having different objects in view, and habituated each to his own peculiar mode of observation, may be expected to contemplate the same things in a different light, it may not be deemed presumptuous to affirm, that at least some new matter is here presented to the public.

The author has only to add, that recent information amply confirms his anticipations relative to the speedy emergence of the Russian Bible Society from that obscurity which, for a time, has brooded over its existence: the most rigid scrutiny in regard to the conspirators having proved, that not one individual who took any part in the affairs of that Institution was, in any way, implicated in the late plot against the government.

May He by whom kings reign, and princes decree justice, incline the heart of the Emperor

BIBLICAL RESEARCHES,

&c. &c.

CHAPTER I.

Leave St. Petersburg—The Tchudi, or Finns—Their Language—History of the Finnish Bible—Post-stations, and Posting in Russia—Origin of the Russians—Foundation of the Russian Monarchy—Novogorod—Auxiliary Bible Society established—Schools—Russian Dissenters—Krestzi—Branch Bible Society—Tumuli—Valdai.

PREVIOUS to our departure from the Russian metropolis, we were occupied for some time in making the different preparations and arrangements, that were necessarily required for a journey of such extent as that we had projected. From His Excellency Prince Alexander Nicolaevitch Galitzin, Minister for Ecclesiastical Affairs and National Instruction, and President of the Russian Bible Society, we were not only favoured with letters of introduction to the principal civil and ecclesiastical authorities of the governments through

which we were to pass, but also with an open letter, to be used in case any obstacles might be thrown in the way of our progress at any of the posting stations. Through the same kind influence we obtained a free *podoroshnaia*, or order for post horses, which also serves the purpose of a passport to any part of the empire. This order otherwise stands the traveller in two copecks for each verst, computing from the point at which he starts, to the limit of his journey.

Committing our families to the gracious providence of God, in whose cause we were about to embark; and having been commended in prayer to his all-pervading and ever-present aid, we left the Bible Society House about three o'clock in the afternoon of the 2d of March, O. S. 1821. As we set out with the hope of reaching Moscow before the breaking-up of the winter roads, we had our carriage mounted on a sledge, the wheels lying horizontally below the vehicle, and ready to be used, should the state of the roads render it necessary. It was our intention to travel with three horses, which is by far the most convenient and expeditious mode, but we ordered four for the first stations, in consideration of the quantity of snow that had fallen a few days before we started. We had, however, only proceeded a short way through the city, when we found it necessary to procure two more, a circumstance which occasioned us some detention, so that it was past four o'clock ere we reached the gate. In the immediate vicinity of the capital we were subjected to considerable inconvenience from the deep indentations made in

the snow by the immense number of sledges that were continually passing and re-passing, which occasioned a motion in the carriage precisely similar to that produced by the dashing of the billows against a boat in a gale of wind.

Our first station was a village called *Ishora*, from a river of the same name, and corresponding in Russ to *Ingria*, the designation of the province which now forms a considerable part of the government of St. Petersburg. Upwards of a century before the time of Peter the Great, the whole of this province, with several of the neighbouring districts, was attached to the Swedish conquests in the East Sea provinces, but was re-conquered by that monarch in 1703; and, having subsequently become the seat of government, is now gradually rising in value and importance. Since the building of the capital, numerous colonies have been formed by Russians and Germans; and, though the marshy nature of the country has greatly impeded the progress of cultivation, yet there is every prospect of a rapid improvement, from the recent introduction of the system of draining, and other causes necessarily called into operation by the continually increasing wants of the metropolis.

The greater proportion of the inhabitants of this province consists of Finns, who are called, in their own language, *Suoma-lainen*, or, “the inhabitants of fenns,”—a name strikingly descriptive of the country, inhabited from time immemorial by the different tribes of Tchudic origin. In contradistinction from the Finns proper, those about the

village of *Ishora* give themselves the appellation of *Ingricot*, and belong to the Russian Church; the rest, forming by far the greater part of the population, are Lutherans. Their colloquial dialect has some admixtures of the Russian; but its predominating characteristics are Finnish proper, which language they perfectly understand, and such of them as can read have thus access to the treasures of Divine Revelation, through the medium of the editions of the Finnish Bible, now currently printed and brought into circulation by the Russian and Finnish Bible Societies.

The *Finnish* language, which, independently of its collateral branches, the *Esthonian* and *Laponian*, consists of not fewer than twelve subordinate dialects, differs, in its essential characteristics, and the whole of its structure, from the *Gothic* and *Slavonic*; and is peculiarly remarkable on account of the number of its cases, which amount to thirteen,* and are not mere modifications of the ablative, as has been imagined, but really expressive of the different relations of the nouns to which they are postfixed. Neither substantives nor adjectives exhibit any distinction of gender; and, instead of our full and separate possessive pronouns, the Finns generally append certain abbreviated forms of the pronoun, after the manner of the Semitic dialects. The verbs have only two tenses, the past and the present: it being only possible to express the future, by adding to

* Some writers reckon *fourteen*; but erroneously, as the nominative and vocative are alike.

the form of the present some word indicative of a future action, or state of being. The principal accent is invariably placed upon the first syllable ; and the last is as invariably left altogether unaccented. The language possesses a singular beauty, arising from the number of its vowels and diphthongs ; and it has this peculiarity, in common with the Mongolian, and other Asiatic languages, that there is always one principal vowel in a word, which is said to govern the other vowels that occur in it, on which account they must always be of the same class.

At one time, this language was thought to be nearly allied to the Hebrew ; but the words that have been produced to establish the connection are neither so striking in point of resemblance, nor so numerous, as those which might be furnished from any of the other European languages. It possesses a number of words adopted from the Russian and Swedish languages, especially the latter ; which is easily to be accounted for, by adverting to the relations in which the Finns have stood to the nations by whose inhabitants these languages are spoken. But of the three cognate dialects above specified, the *Lapponian* has been most inundated, owing, in all probability, to the paucity of native words for expressing religious objects, or, indeed, any objects not strictly connected with their uncivilized mode of life. In the Lapponian version of 1 Tim. iii. 16, not fewer than *six* of the words are of foreign origin ; and, of these six, not fewer than *five* are Swedish.

Certain resemblances between words occurring in these dialects, and the Gothic of Ulphilas, are also deserving of notice ; although they must be accounted for on some other principle than that of genealogical relationship. But the affinity existing between them, and the Hungarian and Turkish, demands a more profound application of philological research, than has hitherto been bestowed on a subject so intimately connected with lucid ideas relative to the family dependencies subsisting among the nations of Europe. So much, however, appears certain, from the essential difference between the Tchudic and the other European languages, that the original stock, by whom the former were spoken, must have struck off from the primeval seats of the human race, by a route entirely different from that followed by the other tribes which settled in this quarter of the world : that is to say, they must either have passed along the western shores of the *Caspian*, and up the *Volga*, to the regions to the west and north of the *Uralian* mountains ; or, which is more probable, they prosecuted their nomadic course through the countries now known by the name of *Independent Tatory*, till they were ultimately arrested in their progress by the Arctic Ocean, the North Sea, and the Baltic. On this hypothesis, it is easy to conceive how the Tchudic, Hungarian, and Turkish should be, more or less, related to each other.

Into *Finnish* the New Testament was translated soon after the introduction of the principles of the Reformation into Finland, and printed at Stockholm, in quarto, 1548. Besides Luther's Preface,

it contains another by the translator, Michael Agricola, at that time Bishop of Abo ; in which he states, that the translation was made from the original Greek, with the assistance of the Latin Vulgate, and the German and Swedish versions. About the same time, a version of the Psalms was undertaken by Paul Justen, rector of the High School in Abo ; in which work he engaged his scholars, by way of exercise, and which, after having been revised by Agricola, was published at Stockholm, in the year 1551. It contains a curious address to the reader, composed in rhyme, and is, perhaps, the most ancient printed specimen of the kind in the Finnish language ; in which a description is given of the pagan idolatry of the Finns, especially that practised by the inhabitants of *Tavastahus* and *Karelia*, or that part of Finland which comprehends the governments of Viborg and Olonetz, from the termination of the Gulph, and the shores of the Ladoga, to those of the White Sea.

In the course of the same year, several detached portions of the Old Testament left the press ; in his preface to which, the Bishop regrets the impossibility of his publishing more at that time, owing to the want of funds, but pledges himself to proceed with the translation of the remaining books, and to publish them, in case he met with encouragement from the sale of these editions. In consequence, however, of certain political obstacles, nearly a century passed away before the natives of Finland were furnished with an edition of the entire Bible in their vernacular language. At length, in the year 1636, the Fin-

nish clergy petitioned her majesty Christina, Queen of Sweden, to confer upon them this boon ; on which, orders were given to prepare an accurate version, and the task was committed to Eschillus Peträus, Divinity Professor in Abo, and afterwards Bishop of that see, Martin Stodius, Professor of the Oriental Languages, together with Henry Hoffman and Gregory Favorinus, two Finnish clergymen, whose general learning, and critical knowledge of the Finnish language, peculiarly qualified them for being associated in the work. It was printed, in folio, at Stockholm, 1642.* Of this version, another edition was printed at Turusa (Abo), 1683—5, in quarto, chiefly owing to the zealous exertions of Bishop Gezelius, who obtained from government an order for the appropriation to this important object of certain corn-tythes, which have since been known by the name of *Bibel Tryck-Tunnan*.

Of the New Testament, editions were printed, in 1732, in octavo ; 1740, in duodecimo ; and 1774 and 1776, in octavo ; but, excepting two quarto editions, printed in 1758, and 1776, the latter of which was published by subscription, no further attempt was made to print the entire Scriptures, till the introduction of the Bible Society's operations into Finland, in the year 1811. For twenty years previous to this period, no copies were exposed for sale ; and it is stated, in a document drawn up at that time by authority, that there was not then a copy to be obtained at any price.

* Stiermann's Aboa Literata, Holmiæ, 1719. p. 19.

With a view to carry into effect certain resolutions of the Committee of the British and Foreign Bible Society, which had been formed in consequence of representations made to them on the subject of Finland, my friend and colleague, Dr. Paterson, proceeded, in the Autumn of 1811, from Stockholm to Abo, where he was cordially received both by the civil and ecclesiastical authorities; and, following up his proposition, relative to the formation of a Finnish Bible Society, with an offer of £500., which he had been empowered to make by the Committee in London, he had the satisfaction to find, that the object of his mission was warmly approved of by the leading persons in the town. On a report of the proceedings being forwarded for the sanction of his Imperial Majesty, he was pleased, not only to grant them permission to act agreeably to the plan of biblical operations which had been presented to him, but also a donation of 5,000 rubles from his own private purse, with a view to promote the distribution of the Finnish Scriptures. This act of Imperial generosity encouraged the parties to proceed still farther in the establishment of a Finnish Bible Society, the eventual formation of which took place in the Spring of 1812.

It was in this way that Finland was made the avenue, and my esteemed friend the instrument, through which the grand subject of the Bible Society was first officially introduced to the notice of the Emperor Alexander, and the primary link formed of that chain which was destined to com-

prehend within its benevolent compass the whole extent of the vast empire of Russia.

On the formation of a Bible Society in the Russian metropolis, in 1813, some of the first measures adopted by the Committee consisted in making preparations, along with the Committee in Abo, for issuing a number of copies of the Finnish Bible and New Testament, in some measure adequate to the urgency of the demand; in consequence of which, editions of both, in octavo, left the press in 1815 and 1816. Complaints, however, having been made of the inability of the Finns to read so small a type, owing to the weakness of their eyes, it was proposed to publish an edition in quarto; towards which the British and Foreign Bible Society contributed £500., and his Imperial Majesty granted to the Finnish Society a loan of 30,000 rubles, free of interest, to be repaid in the course of five years, reckoning from the time that the said quarto edition should be ready for distribution.

Owing to the divine blessing on the enlightened zeal and indefatigable exertions of the aged Archbishop, and other directors of this Society, ramifications of which now exist in every part of the country, there is great reason to hope that the time is not distant, when every hut in Finland shall be enriched with the treasures of Divine Revelation.

With the exception of *Pomerania* and *Spaskaia Polist*, the post-stations between *Petersburgh* and *Novogorod* furnish few or no accommodations for

travellers ; being merely the houses of the *smotritels*, or posting-agents, and in no respect differing from other houses in the village, except it be in the noise occasioned by the incessant call for horses. At the two villages just mentioned, however, the post-houses have more the appearance of palaces than inns ; and, on entering them, you are gratified by finding that the expectations raised by the exterior are by no means disappointed. The rooms are kept in good order, and almost any thing that is called for may be obtained. These houses, of which there are a few more on the Moscow road, were built by order of the Empress Catharine, and have recently undergone a thorough repair.

The stages in Russia are, in general, from twenty to thirty versts* in length ; but in some more uncultivated parts of the empire they are nearly forty. At each station is an agent of the post-office, who registers the passports of travellers, and gives orders for the necessary supply of horses ; and a head person among the boors, called the *starost*, or “ elder,” who sees the orders executed. On the road from *Petersburgh* to *Moscow*, the horses are furnished by peasants, who, besides the allowance paid by travellers, enjoy certain privileges, such as freedom from taxes, &c. In other parts of the country, where fewer horses are required, the posting-establishment is farmed out to the lowest bidder, who is obliged to provide a guarantee, that he will pay

* A verst is equal to about three-quarters of an English mile.

the rent to government, and supply the necessary number of horses. In addition to the two copecks per verst, which the traveller pays on taking out his *podoroshnaia*, he pays at every station the *progony* or posting-money, which is rated at *five* copecks per verst for each horse, except on the road between the two capitals, and in the *Polish* provinces, and those of *New Russia*, where it is *eight*.

Having proceeded without halting during the night, we descried *Novogorod* about four o'clock the following afternoon; and, as we approached it, the imposing appearance of its churches and spires, upwards of sixty in number, forced upon our minds the conviction, that the accounts we had read of its ancient extent and grandeur were by no means exaggerated.

This city, known in the Icelandic annals by the name of *Holmgard*,* was the original metropolis of Russia. The Slavonians, a people of Sarmatian extraction, appear on the page of history as early as the fifth century of our era, inhabiting the countries to the north of the Danube.

* The name of *Holmgard*, or "Insular Town," was most probably given to this city by the Scandinavians, from its local situation; for there is every indication of its having been formerly surrounded by water. Even at this day, the narrow tongue of land towards the north is intersected by a small river, connecting the neighbouring lake with the *Volchof*. The word *gard*, or *gorod*, is common both to the Gothic and Slavonic dialects, signifying a city or town; hence, from the numerous towns in Russia compounded in part of this word, the inhabitants of the north gave it the name of *Garda-riki*, or the "kingdom of towns," and not unfrequently *Garda*, without any other designation.

In the course of two or three centuries later, a branch of them struck off through what the classical writers of antiquity accounted the regions of impenetrable night; and driving back the *Tchudi*, or Finns, their original inhabitants, possessed themselves of the country to the south of the *Ladoga*, where they formed a medium of communication between their kindred tribes in the south, and the different nations of the north. About this period the *Varagi*, a Scandinavian people, inhabiting the coasts of the Baltic, and distinguished for their maritime habits, held the different nations in this quarter in a state of tributary subjection. To them the Slavonians also submitted for a time; but, becoming impatient of the yoke, they ultimately threw it off, in the hope of enjoying a noble independence. It was not long, however, ere they were taught by experience, that the principal foe to the repose and happiness of unorganised society is to be found in its own bosom, and that the feuds and quarrels of native chieftains are more to be dreaded than the rule of foreigners, conducted according to the principles of universal law. Distracted by internal commotions, it cannot be matter of surprise, that they should follow the sage counsel of Gostomisle, the first recorded magistrate of *Novogorod*, and invite foreign princes to come and establish a regular government among them. The invitation was accepted by Ruric, a Varago-Russian prince,* who, with his two bro-

* *Varago-Russian*: The origin of this name has not yet been exactly determined; but it is beyond dispute, from the connection in which it occurs in Nestor's annals, and the comment he

thers, Sineus and Truvor, repaired to the shores of the *Ladoga*, and after remaining some time in a town of the same name, fixed his residence in *Novogorod*, where, in the year 864, he founded the Russian monarchy, the sceptre of which continued to be swayed by his descendants upwards of seven hundred years. In consequence of the settled form of government which now obtained, and the extensive rule which these northern Slavonians, and such of the Tchudi as were leagued with them, exercised over the surrounding regions, this city acquired such a tremendous importance, that the saying became proverbial—

makes upon it, that it belonged, not to any division of people inhabiting the country now known by the name of *Russia*, but to some Scandinavian tribe, from which, in all probability, as Schlözer conjectures, the Swedish district *Ros-lagen* derives its name. At one time it was fashionable for interpreters of Scripture to trace, in *Rosh* and *Meshech*, (Ezek. xxxviii. 2. in the Hebrew) the names of *Russia* and *Moscovia*, but a more intimate acquaintance with history has suggested the importance of sounder principles of interpretation. The fact is, both names are modern: the latter takes its date from the building of *Moscow*, in the twelfth century: and the former was imported along with Ruric and his Scandinavian associates, and from them, in process of time, derived upon the principal branch of the Slavonic stock, in the same way as the name of the Angles was given to the inhabitants of South Britain. The absurdity of applying the name *Meshech* to Russia cannot be better exposed than it is by the fact, that, about half a century ago, it was so applied by a Jewish Rabbi, when reading Ps. cxx. 5. "Woe is me that I sojourn in *Meshech*:" the consequence of which was, that the prayer for the Emperor, which was printed in the Jewish liturgies up to that date, has been omitted in subsequent editions, and is never used in their synagogues, except some Christian be present, who, they have reason to believe, understands Hebrew!

“Who can withstand God and Great Novogorod?” Nor was its power unfelt during the period of its existence as a republic. For centuries it kept the Russian princes in the south, whither the seat of government had been removed, in a state of perpetual alarm; and it was not till the iron sceptre of Ivan Vasilievitch almost levelled it with the ground in 1578, that its political influence was annihilated.

Towards the middle of the thirteenth century, the merchants of the north of Germany began to enter into extensive commercial relations with the Russians, and, among other places, frequented *Novogorod*, which their vessels reached by the *Neva*, the *Ladoga*, and the *Volchof*. Here, about the year 1277, they established a regular factory and consulate, which soon rendered it one of the most flourishing and important of all the mercantile stations supported by the Hanseatic league. Whatever importance may have attached to it, as a point of transition in the trade at that time carried on overland between Asia and Europe, there can be little doubt, that the principal basis of the Novogorodian commerce consisted in the native productions of Russia, which abounded in the greatest profusion, and were obtained at so extremely low a price, that it became one of the most lucrative sources of wealth to embark in the operations of Hanseatic enterprise.

When at the zenith of its glory, *Novogorod* is reported to have contained nearly 400,000 inhabitants; but it is probable this estimate includes the vast concourse of strangers who frequented it

for the purposes of trade, during some of the summer months, but left it again before winter. At present, the number, including the military, does not exceed 15,000. The town is divided by the *Volchof* into two parts: that on the left side of the river is called *Sophiiskaia*, from the cathedral of St. Sophia; and the other, on the opposite side, *Torgovaia*, from *Torg*, “a market-place,” “trade,” &c., being the spot where the Hanseatic commerce was carried on. The streets are of considerable width—a circumstance which, besides contributing to the healthiness of the place, must prove of great advantage in case of fire; but the houses, with the exception of the residences of the Governor, the Archbishop, and some few others, wear but a paltry appearance, and are mostly built of wood. In summer, the town is rendered agreeable by the number of gardens, abounding in fruit-trees, which are attached to the houses.

In the *Torgovaia*, a considerable space, part of which is occupied by old bazârs, still marks the scene of ancient trade; close behind which are some very old churches and palaces, some of which, from the frequent repairs they have undergone, have lost almost every vestige of their primitive appearance. Between the two divisions of the town stands the *Krem'l*, or citadel, which is surrounded by a ditch, a high rampart, and a brick wall, with round towers in the ancient style. It contains the cathedral church of St. Sophia, the most ancient in Russia, next to that in *Kief*, having been founded in the year 988; that of the Ascension of the Virgin; the archiepiscopal pa-

lace, with several ancient chapels attached to it; the houses for the courts of law; and a new prison. To the construction of the last the governor has paid particular attention, for the purpose of introducing the laws and regulations of the Society for the Amelioration of Prison-discipline.

In the vaulted apartments above the Sancta Sanctorum of the cathedral, are preserved the antiquities of *Novogorod*; but, at the season we visited them, the rooms were too cold to admit of our spending any time in examining them, though it had been at our command. The more remarkable are some sacerdotal habiliments of Grecian workmanship, sent hither, in the tenth century, for the use of the first bishops of this city. The account given us of them was, that, after having been interred with the bodies of the bishops for more than seven hundred years, they were dug up, and deposited in these apartments! A mitre of asbestos, richly bestudded with gems, interested us more than any thing we saw. The library, in the other end of the church, contains several thousand volumes, most of which are in the Slavonic language, and relate to ecclesiastical affairs. Two Slavonic MSS. of the four Gospels were shewn us; one of the thirteenth, and the other of the fourteenth century. They are both written on parchment, and well executed; especially the latter, which is adorned with a painting of the Evangelist John. We also inspected a number of Greek MSS.; but none of them was of any great antiquity, and they contained scarcely any thing but homilies.

It deserves the notice of the antiquary, that, notwithstanding the early intercourse which existed between *Novogorod* and *Scandinavia*, and the reign of Scandinavian princes in these parts, no Runic inscriptions have yet been discovered. Among other coins recently dug up near the *Ladoga*, many of which were with Cufic characters, was one with the inscription, **ETHEL-RED REX ANGLORUM**; in all probability, part of the *Dänen-Geld* raised by the Danes in England, and conveyed through channels of commerce to this remote quarter. Numerous tumuli are found along the banks of the *Volchof*, and on the shores of the *Ilmen* lake; in some of which, human bones, rings, &c. have been discovered. At the house of the Governor we observed an iron helmet, of tremendous weight, which had been extracted from one of these tumuli, and a coat of mail, consisting of minute iron rings, neatly fastened together with small rivets.

That part of the *Sophiiskaia* which is separated from the citadel by a small branch of the river, appears to have been more recently built, and contains a number of good wooden houses. Here the principal market is held every Friday. In the western suburb is an extensive sail-cloth manufactory, belonging to the Admiralty, which employs about 2,000 hands.

The river *Volchof* is supplied from the lake *Ilmen*, at the distance of about two versts above the town. At the bridge, which is constructed of wood, and rests on piles, it is about six hundred feet in breadth, and is navigable in Spring, through

the whole of its course, to the *Ladoga*, into which it falls, near a town of the same name. It seldom freezes, although the current does not appear to exceed two versts an hour. After a long winter, it was pleasing to the eye to view the gentle flowing of the water, the blackness of which was finely contrasted by the whiteness of the snow on the banks of the river.

The day after our arrival, we delivered the introductory letters which we had to the suffragan Bishop, and the Governor; from both of whom we received the most friendly and hospitable attentions during our stay. Although *Novogorod* be only 185 versts distant from St. Petersburg, and nearly 400,000 copies of the Holy Scriptures had passed through it, on their way to different parts of the empire, scarcely any provision had hitherto been made for its inhabitants, or those of the government; the number of which is estimated at upwards of 900,000 souls. So great was the scarcity of Bibles, that, as we were informed, many of the priests had never so much as seen a copy; and instances were to be found, in which they were destitute even of the Lessons, or extracts from the Gospels and Epistles. It was, therefore, viewed as an object of no small importance to establish a local Biblical Institution in the government-town, by which the wants of the inhabitants might be accurately ascertained, and fully supplied. We accordingly adopted the necessary preliminary measures, in which we received every possible assistance from the authorities above-mentioned; and, on the afternoon of the 7th, after dining with

the Governor, we had the pleasure to witness the establishment of an Auxiliary Bible Society, in the presence and with the aid of the Bishop, the principal Archimandrite, and a number of the most respectable of the inhabitants, whom his Excellency had invited to his house on the occasion.

After going through the usual routine, in the election of office-bearers and directors, it was resolved, that 1,000 copies of the Scriptures should immediately be ordered from St. Petersburg, and that a room in the cathedral should be appropriated for their public sale. It was farther agreed, that Branch Societies should be formed in the district towns of the government, the number of which amounts to ten; and we pledged our services towards carrying this resolution into effect in such of these towns as lay in the route of our journey.

In *Novogorod*, where Iaroslav founded the first public school, in the year 1054, at which three hundred children received their education, there are at present three principal elementary institutions: a spiritual academy; a public school for the children of the citizens in general; and another for those of the military. In each of the district towns are two schools: the one spiritual, and the other secular. A few years ago, the secular schools did not contain more than 200 scholars; but at present the number amounts to 900, all of whom receive a free education. In the spiritual schools are upwards of 2,000. There are, besides, in every village, some poor peo-

ple, who gain their livelihood by teaching children to read; so that, although this government may be considered as one of the most backward in the empire, owing to its soil and the scattered state of the population, its progress, in regard to mental culture, is increasing from year to year.

On the 8th, we drove out to the monastery of St. Anthony, which is pleasantly situated on the right bank of the *Volchof*, about three versts below the town. We were here kindly welcomed by the Archimandrite Ambrosius, a friendly, open, and intelligent monk, whose acquaintance we had previously formed at the table of the Bishop. After partaking of a collation, which he had provided for us, and conversing some time on the subject of the Bible Society, and certain points connected with biblical literature, we were conducted to see the academy, of which he is rector, where we found about 300 students, divided into classes, and taught in different rooms, according to their different degrees of proficiency. From the account given us by the rector, their number was on the increase; and he expected, in consequence of arrangements now going forward that it would soon amount to 450. Of these young men, 160 have free board, as well as education; the rest pay 80 rubles, or about £3. sterling, per annum. The course of instruction is divided into three classes—the Philological, the Philosophical, and the Theological, in each of which the students spend two years; so that six years are allotted to the whole course. We heard one of the young

men, in the lowest or philological class, parse a passage in the Greek Collectanea, which he did in the same language without difficulty. They learn Hebrew with the points, according to the pronunciation of the Spanish Jews, from a Hebrew grammar, published some years ago, by the Rev. Dr. Pavsky, of Petersburg, whose zeal for the cultivation of this department of oriental literature, among the Russian clergy, has been crowned with such success, that not fewer than *forty* of his disciples are at present teaching Hebrew in as many different academies, or seminaries, throughout the empire. For the use of those who study this language, a new edition of Stockii Clavis Vet. Test. is at present printing in the metropolis, under the direction of the spiritual academy of that city.

In a separate building is contained the library of the academy, consisting of about 4,000 volumes, among which we noticed the earlier English edition of the Arabic N. T., Küster's edition of Mill's Greek Test., Trostii Syriac N. T., the Polyglotts of Reineccius and Hutter, Origeni Hexapla, by Montfaucon, the editio princeps of the Greek Fathers, Maraccii Alcoran, Whiston's Moses Choronenensis, a Chinese and Latin Lexicon, beautifully written, and several Armenian and Georgian works. Attached to the library we were shewn a separate room, destined, by the Archimandrite, for the use of the Bible Society, as a depository from which copies of the Scriptures might be forwarded, agreeably to the orders received from different parts of the government.

On our return to town, we took leave of the Bishop and Governor, and, after an early dinner, prosecuted our journey across the marshy ground to the north of *Novogorod*. Beyond the little *Volchof*, which we crossed by a wooden bridge of nearly half a verst in length, we found the road extremely bad, from the continuance of the thaw; and, before reaching the station, our carriage stuck so fast in the snow, that with all the strength we could command, in addition to that of two peasants from a neighbouring hut, we found it altogether impossible to move it. At last a female, perceiving our distress, brought us a long pole, by means of which we raised the hinder part of the sledge, and, what with the division of our force between this pole, and different parts of the carriage, and the frightful shrieks of the woman, which seemed to produce a more powerful effect on the horses than the whip of our driver, we succeeded in bringing the vehicle once more into motion.

Close to the post-station, *Bronnitzkoi Yam*, we crossed the *Msta* on the ice, not without strong apprehensions of danger, owing to the darkness of the night, and the advanced state of the season. In summer the passage is effected by a bridge of boats. This river, which is here of considerable breadth, takes its rise in the district of *Vishnei Volotchok*, in the government of *Tver*, and running first in a northerly, and then in a south-westerly direction, falls into the *Ilmen*, a little above *Novogorod*.

We put up all night at the house of a

Yamshtchik, * one of that class of Russian peasants, who support themselves by furnishing horses for the post, acting as carriers in conveying goods, and forwarding travellers who may wish to travel at a slower and more economical rate than it is possible to do by post. In general their houses are fitted up on a larger scale than those of the other peasantry, and have attached to them immense stables, or rather sheds, round the three sides of the court, behind the house, many of which are capable of containing upwards of a hundred carts with the horses belonging to them. Our host we found an intelligent man, and possessed of a number of religious books, and so great was the interest excited in his mind, by a part of the Slavonic and Russ New Testament, which we put into his hand, and so eager was he to become acquainted with its contents, that he sat up most of the night reading it aloud :—a circumstance which, although it rather interrupted our sleep, afforded us an unspeakable pleasure, as an instance of that avidity with which the scriptures are read by such of the Russian peasantry as can peruse, and are able to procure them. His joy in the morning, on being told that the book was his own, was indescribable, and we had the greatest difficulty to prevail on him to accept any remuneration for the trouble he had been at in accommodating us.

* This word, like many others in common use among the Russians, is adopted from the original Turkish *يامچيل* *yamjik*, “a courser, post-horse, &c.” The word *يام* *yam*, is not only used in Russia and Tatory, but also in China, to denote a post-station. See Marsden’s *Marco Polo*, p. 366.

Leaving the village next morning, a little after break of day, we observed, on the right side of the road, a remarkable conical height, on the summit of which is a church, that is said to occupy the identical site of an ancient heathen temple, of great oracular fame among the nations of the north. Some have supposed that this hill has been raised by human labour, but its size is such, as altogether militates against the opinion, and leads us rather to ascribe it to the operation of physical causes.

About noon we reached the small district-town of *Krestzi*, and stopping in the suburb, close to the post-house, we were shewn into a good-looking habitation, on the opposite side of the street. The peasant to whom it belonged was absent, but the reception we met with from his wife, convinced us that we should not have been made more welcome had he been at home. With the whole population of the suburb, amounting to upwards of 1,000 souls, the family consisted of Staroværtzi, or dissenters of the old faith, the rigidity of whose principles operates as powerfully on their intercourse with all whom they consider to be members of the orthodox Greek church, as the contracted spirit of the ancient Jews did in preventing them from having any "dealings with the Samaritans." One of our number happening to have metal buttons on his travelling coat, and another having a tobacco-pipe in his hand, the prejudices of the mistress of the house were alarmed to such a degree, that all the arguments we could use were insufficient to prevail on her to make ready some

dinner for us. When compelled to do any service of this kind, to such as are not of their own sect, they consider themselves bound to destroy the utensils used on the occasion; to prevent which loss, those who are more exposed to the intrusion of strangers, generally keep a set of profane vessels for the purpose. As the proprietor of the house we had entered appeared to be in affluent circumstances, it is not improbable that he might have furnished it with something of the kind; but the tobacco-pipe proved an insuperable obstacle to their use. So great, too, is the aversion of this people to snuff, that if a box happen to have been laid on a table belonging to them, the part on which it lay must be planed out before it can be appropriated to any further use. They live in a state of complete separation from the church; only they cannot marry without a licence from the priest, for which they are sometimes obliged to pay a great sum of money. The sacrament, as it is usually called, they never celebrate; and baptism is only administered to such as are near death, on the principle adopted by some in the early ages of the church, that such as relapse, after receiving this rite, are cut off from all hopes of salvation.

The only copies of the Scriptures hitherto in use among them, are of the first, or Ostrog edition of the Slavonic Bible, printed before the time of the Patriarch Nikon, when the schism, which had long been forming, was ultimately completed by the alterations which that learned ecclesiastic introduced into the liturgical and other books of

the Greek church in Russia. It has been asserted, that there exist, among the Staroværtzi, reprints of this Bible, in which every jot and tittle is religiously copied, but the pertinacity with which they secure the continuance of the old Bibles in their families, and transmit them as the most precious treasure to their posterity, renders it difficult to obtain copies for collation. It is a curious fact, and to it perhaps may be traced any disposition at present existing among this people to co-operate in the labours of the Bible Society, that when the first stereotype edition of the Slavonic Bible was printed in St. Petersburg, numbers of them, mistaking the word *stereotype*, and pronouncing it *starotype*, (*old type*) supposed that it was a new impression of their ancient Bible, and purchased a considerable number of copies, at the different depositories. Their predilection for copies of the old edition has rendered them extremely scarce in Russia; and when it happens that a copy is exposed to sale, it fetches several hundred rubles.

Fortunately, the proprietor of a small inn, being a member of the Orthodox Church, was not influenced by the contracted principles of his neighbours; and, had we known of his house before we entered the other, we should not have put these principles to the test. We were here furnished with a comfortable dinner; after which we carried into effect the measures we had previously concerted with the post-master, for the establishment of a Branch Society, in subordination to the Auxiliary Bible Society we had just

formed in *Novogorod*. In the Committee we effected the junction of the Protopope, or principal clergyman, the Burgo-master, and the Post-master, with one of the most respectable of the dissenters, who readily accepted the office of Director, and expressed his conviction that several of his brethren would become subscribers to the Society. To the honour of the Post-master, it deserves to be noticed, that owing to his individual exertions, copies of the Holy Scriptures had already been circulated in this district, to the amount of upwards of 1,500 rubles.

Having again seated ourselves in our carriages, we drove through the town, which wore rather a diminutive appearance, compared with the populous suburb we had left. Several large stone buildings, which have been erected at the expense of government, have been almost entirely burnt down, but must, when new, have given an air of respectability to the place. Between this town and *Yajelbitzi*, the second station beyond it, we became sensible of a considerable rise in the surface of the earth, and indeed every thing around us seemed to indicate our approximation towards an interruption of the continued flat over which we had been travelling ever since we left St. Petersburg.

What particularly attracted our attention, was the exhibition of numerous groups of circular heights, on both sides of the road; most of which bore so exact a resemblance to the sepulchral monuments we had been accustomed to see scattered over different parts of Scandinavia, that we could

not but conclude them to be the tumuli of such as had fallen in the battles in which the ancient inhabitants of these northern regions were frequently engaged. The situation, however, and enormous size of many other heights, perfectly like these in shape, which presented themselves as we advanced, seemed at first to overthrow the conclusion we had drawn ; but, just before we reached the station, we discovered some smaller elevations, close to the road, which were identified with the Scandinavian monuments, by the stones placed at different distances round their base—a circumstance which completely satisfied our minds, that although the formation of some of those heights is to be referred to the action of the elements of nature, yet many of them are incontestibly the effects of human labour. It was to this place, as the farthest point towards the north, that the Tatar army, under Batu Khan, penetrated in the year 1238. Though that prince had carried every thing before him in his progress, sacking the towns, and butchering their inhabitants, instead of giving battle to the Novogorodians, against whom he was marching, he all at once ordered his army to retreat, and, returning to Bukharia, directed his attention to the consolidation of his Asiatic conquests.

At the village of *Yajelbitzi*, where we passed the night, we were offered some beautiful pearls, of about the size of a pea ; but the price demanded for them was exorbitant. They are found in considerable quantities, at certain times of the year, in the rivulet which runs through the village.

At an early hour, on the 10th, we set forward over the *Valdai* hills, which here stretch across the country in a north-easterly direction, and may be viewed as forming the connecting link, in the general structure of this part of our globe, between the Carpathian mountains and those of the grand Uralian chain. They have been supposed by some to be the *Αλαῦνον ὄρος* of ancient geography; but Mannert* is of opinion that they are rather τὰ Ῥίπαια, the *Ripaeus mons*, or the *Riphaei montes*, of Ptolomy and Pliny. None of these hills are of any great height; but they are divided by numberless abrupt indentations and valleys, containing several considerable lakes, from which the rivers of this part of Russia are supplied. With the exception of some blocks of granite, which we could now and then discover rising above the snow, it was impossible for us to form any idea of their composition; but they are reported to consist chiefly of sand and lime-stone, the latter of which exhibits curious concretions of marine production. An inferior kind of coal has also been found in some parts; but it has never been wrought to any extent.

The town of *Valdai*, which we reached about ten o'clock, is agreeably situated at the foot, and along the face, of a gentle slope, on the western shore of a fine lake of the same name. It contains four churches and several large stone edifices, erected by government, and occupied by the Commandant, the courts of justice, &c. It

* Der Norden der Erde, Leipzig, 1820, p. 261.

appears to be a place of considerable trade, particularly in smith-work and the founding of bells. The number of its inhabitants is rated at 2,000. Their dialect is distinguished by a number of anomalous peculiarities; which is accounted for by their being chiefly the descendants of Polish and Finnish prisoners, who settled here in the reign of the Tzar Alexei Michailovitch.

While my two travelling companions waited on the Protopope, I hired a sledge, and drove across part of the lake to the *Iberian Monastery*, which here presents a beautifully picturesque appearance, being situated on one of the wooded islands in the middle of the lake. It was founded by the Patriarch Nikon, and is a great resort of pilgrims from the neighbouring governments, on account of the thaumaturgical image of the Virgin, brought hither from Mount Athos. The object of my visit was to call on the Archimandrite, who had circumnavigated the globe with Krusenstern, and who, from this very circumstance, there was reason to expect, would approve of an Institution which has for its object to communicate the words of eternal life to the whole family of man. Nor were my expectations, in this respect, disappointed. I found him already acquainted with the exertions of the Society; and he engaged to co-operate with the priests and others of the town in carrying them forward in this part of the country. My time being limited, it was out of my power to inspect the library attached to the monastery; but it is said to contain many works of great rarity and value.

CHAPTER II.

Illustration of Eccles. xii. 6—Vishnei Volotchok—Superstition respecting Houses burnt by Lightning—Torshok—Mednoi Yam—The Volga—Tver—Description of the Town—Bible Society—Karelian Language, and Gospel of Matthew—Klin—Arrival in Moscow.

HAVING spent the night of the 10th at a small village, at some distance beyond *Valdai*, we entered the government of *Tver* at an early hour the following morning, when we became almost instantly sensible of an improvement in the appearance of the villages on the road; the houses being larger and better built, and the inhabitants evidently in better circumstances, than those of the government we had left. On passing through them, we were particularly struck with the number of wells on both sides of the street, over each of which is built a large wooden apparatus, consisting chiefly of a windlass, with a wheel about six feet in diameter, which is turned round by the hand, and by this means the water is drawn up in a bucket. It is, obviously, to a machine of this kind that Solomon refers, in his highly figurative portraiture of old age, Eccles. xii. 6: "Ere the pitcher be broken at the fountain, or the wheel broken at the cistern."

About nine o'clock, we arrived at the town

of *Vishnei Volotshok*, a place of rising importance, owing to the canal which is opened here to unite the rivers *Msta* and *Tvertza*, and thereby facilitate the water communication between the *Baltic* and the *Caspian Sea*. This canal is, at present, receiving considerable improvements; and the number of barks, of different sizes, which passed through it last season, amounted to not fewer than 7,000. Besides some good wooden houses, we observed several of stone; and a large square, with a bazâr, in front of which is a neat church of recent erection. Even in winter, the town wears a lively appearance; but in summer it is completely crowded with merchants from different parts of the empire, and the peasants, who here find a ready market for their produce, and are supplied with such articles of foreign trade as the limited nature of their means will allow them to purchase. A more eligible spot for a depôt of the Holy Scriptures could not easily be found; and it gave us great pleasure to find the Protopope cordially disposed to establish one, and to charge himself with its management. He had already formed a Bible Association, and raised upwards of 1,000 rubles in the course of the year; but, owing to the want of proper arrangements, they had not yet received any copies of the Holy Scriptures, although he described the anxiety to obtain them as very great. We engaged, on our arrival in *Tver*, to take such measures as would secure a regular supply in future; while he, on his part, undertook to open a room for their sale, in the church facing the grand bazâr.

Soon after leaving the town, we passed a fountain, which had originally been dug for the accommodation of travellers; but, having been consecrated to some saint, at whose shrine, on the opposite side of the road, small wax candles are kept constantly burning, it is now regarded as possessing peculiar virtues, and is held in great veneration by the peasants. A little farther on, we passed a monastery dedicated to St. Nicholas, where we had several very narrow escapes from being overturned, owing to the extreme badness of the road. Towards evening, we came to the village of *Vodova*, where we obtained lodgings in the house of a peasant. The inhabitants of this village belong to a subdivision of the sect known by the name of *Bezpopovtchini*, or “the Priestless,” because they conduct their worship without the assistance of any regularly ordained priest. On inquiring into their circumstances, we found that the village had recently been burnt down by lightning, which our host termed “burnt by the will of God.” The same superstitious idea, relative to the efficacy of milk in quenching fires that have been kindled by lightning, prevails here, as in some parts of Germany; the consequence of which is, that, owing to the smallness of the quantity of that liquid which it is possible to procure, compared with the exigency of the case, it not unfrequently happens that, when it is resorted to, instead of a plentiful supply of water, whole villages are consumed, and the inhabitants reduced to circumstances of great misery. The house in which we lodged had been recently fitted up, and

cost not less than 3,000 rubles, or about £120. sterling. The peasant seemed an intelligent young man; yet, though he received a copy of the Gospels from us with every demonstration of gratitude, we could discern a certain degree of shyness in the manner in which he spoke on the subject of religion, which we attributed to the presence of his parents, who, perhaps, suspected that we had some design of reclaiming him to the orthodox faith. According to his avowal, however, after reading a portion of one of the Gospels, he was convinced it was a book which, if perused and followed, would rectify many mistakes in religion.

The following morning, before reaching the town of *Torshok*, we passed two beautiful country seats, on the banks of the *Tvertza*, and were the more struck with their appearance, as they were the only gentlemen's houses we had seen since leaving the vicinity of the metropolis.

As we approached the town just mentioned, the sun shone in full splendour on its gilded spires, and gave it an appearance vastly superior to any thing we had expected to find in a country place. It lies on the river *Tvertza*, by which it is divided into two parts; and contains a monastery, a nunnery, and upwards of twenty churches; some good stone buildings, such as the Imperial palace, the courts of justice, &c.; and an excellent market-place. On the right bank of the river are still visible the remains of an ancient fortification, which gave to the place no ordinary degree of importance during the civil disputes of the Russians, the Polish wars, and the incursion of the Tatar

hordes under Batu, by whom it was taken, after a siege of fourteen days. Most of the inhabitants of *Torshok*, the number of whom is estimated at 15,000, are engaged in different kinds of trade; and the place is famous for its manufactories of Morocco leather, which is made up into boots, slippers, &c., and sent to different towns of the empire.

After visiting the Archimandrite, we prosecuted our journey across an immense plain, entirely covered with snow, and arrived a little before dark at *Mednoi Yam*, where rather a serious altercation took place between two of the inhabitants, in regard to our lodgings. We first stepped into the house appropriated to the accommodation of travellers; but, not being satisfied with its appearance, we repaired to that of a peasant, where we found we were likely to be much better served. The proprietor of the inn, enraged at the preference given to the house of his neighbour, collected nearly half the village against the poor man, who, having but lately come to reside in the place, seemed to possess no great interest, and was totally unprepared to defend himself, or the strangers he had taken under his protection. At one time, the mob were so loud in their threats, and appeared so determined to wreak their vengeance on the house, that we actually began to consider ourselves in circumstances of danger; but, after spending nearly an hour in noisy deliberation, they began to disperse, and we were permitted to repose in quiet. Such frays are often attended with very disagreeable consequences,

especially if any attempt be made by travellers to interfere in settling the dispute.

On the morning of the 13th, after travelling nearly thirty versts through a woody country, we espied the churches and spires of the government town of *Tver*, situated on the *Volga*, which we crossed on the ice, close to the spot where, in summer, the passage is effected by a bridge of boats. This noble river, one of the largest in Europe, known to the ancients by the name of *Rha*, and to the Tatars by that of *Atel*, takes its rise in the lake *Volga*, which is supplied by a number of small streams and lakes, near the western boundary of the government of *Tver*, and only a few versts distant from the sources of the *Dvina*. At first, it flows in a N. E. direction, till it reaches the *Maloga*, when it receives the waters of that river, and follows its course to *Kazan*. Here it turns almost due south, which direction it more or less follows till it passes *Tzaritzin*, when it almost immediately divides into a number of branches, and, pursuing its course towards the S. E., discharges its accumulated waters into the *Caspian*, at the distance of about seventy versts below the town of *Astrachan*. Its whole course is computed to be little short of 4,000 English miles. At the time we crossed it, we found its surface very low; but we were informed, that, in the beginning of summer, it sometimes rises to the height of thirty-five feet, inundating parts of the town, and carrying away whatever is found on its banks.

The town of *Tver* is chiefly situated on the

right bank of the *Volga*, and is divided into three parts by the *Tvertza* and *T'maka*, which here fall into that river. It is considered to be one of the finest towns in the empire, being regularly built of brick, and containing a number of fine squares and stately edifices. It has a beautiful cathedral of Gothic architecture, twenty-eight churches, three monasteries, a magnificent palace, and other public buildings, which, altogether, give the town a very imposing and agreeable appearance. It is an archiepiscopal see; but the Archbishop, being a member of the Holy Synod, generally resides in St. Petersburg. The clerical seminary in this place contains about 600 students, who are taught the different sciences by upwards of twenty different professors and teachers. There is likewise an institution for the children of the nobility, erected and maintained at their joint expense; a gymnasium, which is well attended; a district school; and an establishment for the children of the military. The number of inhabitants is estimated at 20,000.

On the evening of the 15th, we repaired to the house of his Excellency the Governor, to assist at a meeting of the Auxiliary Bible Society; when, among other subjects proposed for discussion, we felt much interested by the question relative to the best mode of distributing the Karelian Gospel of Matthew, recently printed by the Parent Society in the metropolis. Of the Karelians, not fewer than 100,000 live in the government of *Tver*. Certain parts of the Russian church-service had been translated into their language, and

exists among them in manuscript; but the Gospel just mentioned is the first book ever printed for their use.

The *Karelian* in use here is a distinct dialect of the *Finnish*, in many respects differing from that spoken in the government of *Olonetz*, the proper Kyrialand (Karelia) of the Scandinavian historians; chiefly owing, I conceive, to the greater distance of the people from Finland, and the consequent influence of the Slavonic and modern Russ on their colloquial dialect. The male part of the population speak Russ, being accustomed to it when visiting the towns, or transacting any business with the Russians; but the females, who remain mostly at home, are unacquainted with any language but the Karelian. It is, therefore, an object of great importance to provide them with the Holy Scriptures in their native tongue. How this numerous Finnish tribe originally settled in this government; whether they are a remnant of the aboriginal inhabitants, who have been cut off from the kindred tribes during the period of the Novogorodian republic; or, whether they were separated from the inhabitants of Karelia, and transplanted here in the reign of Peter the Great, are questions yet to be solved in the history of nations. That the latter hypothesis is the more probable, would appear from the circumstance that certain Swedish words, as *Herra*, *Kunnung* (Konung), are found in their language; which could not possibly have obtained among them, had they not been connected with Finland subsequent to its subjugation to Sweden.

The Gospel of Matthew, in this dialect, was printed at St. Petersburg in 1820, and occupies ninety-six octavo pages. It is printed in the modern Russ character, with the addition of some few accents, marking certain diphthongal sounds peculiar to the Karelian. The choice of these characters, in preference to any others, is to be ascribed to the insulated situation of the people, who never come into contact with any that employ the Latin or Gothic alphabet, and their close alliance with the Russians, as an integral part of the Græco-Russian Church. This latter circumstance will also account for the occasional use of Slavonic words in the version, such as *svätoi*, “ holy ;” *prorok*, “ prophet ;” *zakon*, “ law ;” whereas, in Finnish, they are *pyhä*, *propheta*, *lai*. In rendering the word *Κυριος*, the translator has proceeded upon the principle, that when used of the Divine Being, without any other epithet, it is to be given by *Iomala*, the word otherwise uniformly employed to express *Θεος* ; when a human master is referred to, the Swedish *Herra* is adopted ; and the Slavonic *Gospod* is used in those passages in which *Κυριος* is used of our blessed Saviour. On the other hand, when *Κυριος* and *Θεος* are joined, the translator uses *Herra Iomala*, after the example of the Finnish translators. For *δικαιος*, the Karelians appear to use the word *ogie* ; and for *δικαιοσυνη*, *ogegush* ; but, in some passages, such as chap. i. 19, *δικαιος* is rendered *Iomalan varaïia*, “ God-fearing,” the translator conceiving, that the word is here used to express the general character of Joseph, as influenced in all his actions by the

highest and best motives, rather than the simple principle of strict equity in a more limited point of view. A critical review of this version, by Dr. Siögren, is to be found in the *Mnemosyne*, Abo, 1822, p. 141.

Finding that we could not proceed to *Moscow* in our carriages, without great danger and inconvenience, owing to the thaw, which now appeared to have completely set in, we had them forwarded slowly by one of our servants, and proceeded, on the 16th, in common sledges, which we found both easier and more expeditious. In the long village of *Zavidova*, which we reached in the dusk, we found a good inn, where we stopped all night; and, starting early the following morning, we passed through the small straggling town of *Klin*, and advanced with all possible speed, in order to reach the termination of the first grand stage of our journey before dark.

The ancient metropolis of the Tzars presented itself before us just as the last rays of the setting sun were reflected from the numerous groups of domes and gilded spires, which formed an almost uninterrupted line from the one end of the city to the other. Nothing can be more complete than the contrast which presents itself to the traveller, the moment *Moscow* bursts upon his view. For several versts to the north, nothing is visible, on either side of the road, that indicates the vicinity of a metropolis, more than the wildest parts of *Siberia*; but not far from the gate stands the *Petrovskoi* palace, a huge building of brick, in the Gothic style, behind which is a village with gar-

dens, from which the inhabitants of the city are in part supplied with vegetables and milk.

Having had our passports examined by the officer on guard at the *zastava*, or barrier forming the entrance to the city, we were admitted, and drove up to the house of the Moscow Bible Society, where we were invited to spend a few days, till we should be accommodated with more convenient lodgings. Nothing could be more opportune than our arrival in Moscow; for only two days afterwards, the Institution celebrated its anniversary. It was held in a large hall, belonging to the University; and, although the weather was extremely unfavourable, there were about 600 persons present, among whom were several individuals of the first respectability. What particularly attracted our attention, was a numerous company of Russian, Armenian, Greek, and Georgian clergy, who seemed to take a deep interest in the proceedings. After an anthem had been sung by a choir in the gallery, the business of the day was opened by his Grace the Metropolitan, in a luminous speech; a translation of which will be found in the Eighteenth Report of the British and Foreign Bible Society, Appendix, p. 4, to which the reader is also referred for an account of the progress of the Moscow Institution.

CHAPTER III.

Moscow—General Features—Divisions—Population—Public Institutions—Krem'l—Great Bells—Cathedral—Patriarchal Library—Printing Office and Library of the Holy Synod—New Edition of the LXX.—Greek and Slavonic MSS.—Armenians—Chinese Christians—The Holy Oil.

THOUGH we spent nearly a month in the ancient capital of Russia, being obliged to wait till the summer roads were rendered in some degree passable, yet such was the state both of the streets and weather, that we were confined most of the time to our rooms, and consequently had but few opportunities of visiting or examining the numerous objects of research which are here presented to the inquisitive traveller. The leisure hours thus afforded, I endeavoured to turn to some account for a future part of our journey, by prosecuting the study of the Turkish language, and commencing that of the Armenian, in acquiring the elements of which I was assisted by a young priest of that communion, recommended to me by his Archimandrite.

When at all able to go out, we were struck with the strange medley of European and Oriental forms, which every where caught our eye. With the exception of Jews, we could recognize the physiognomies of people of all nations, from dis-

tant India to the shores of the Atlantic, in most of which was depicted the various anxiety to obtain a portion of this world's wealth, which had brought them together in the centre of the most extensive empire in the world. When we reflected, that little more than nine years had elapsed since this large metropolis had been converted into a heap of ruins, and that not more than 3,000 houses had been left unconsumed by the flames, it was with astonishment we contemplated the rapidity with which numerous magnificent edifices had again risen into view.

The extent of surface occupied by the city and suburbs of Moscow is greater than that of any city in Europe, its circumference being generally estimated at nearly twenty-seven English miles. Much of this space, however, is devoid of houses, and is either left entirely waste, or appropriated to gardens, market-places, or fields for military exercise. Previous to the conflagration in 1812, the houses are described as being built in a straggling manner, and exhibiting a striking contrast of grandeur and insignificance, the utmost profusion of wealth and the extreme of poverty and want; but since that period, great attention has been paid to the improvement of the city; and although the irregularity of many of the streets cannot be corrected, greater symmetry is observed in the construction of the buildings, and even the houses of the poor have assumed a more modern and cleanly appearance. The majesty and elegance of many of the palaces built by the nobility exceed any thing of the kind we had ever seen,

with the exception of the Imperial edifices in St. Petersburg.

Moscow is divided into five quarters, or circular parts. 1. The *Krem'l*, or fortress, which is constructed on an elevation in the very centre of the city, and contains the ancient palace of the Tzars, the Patriarchal residence, the senate-house, the arsenal, and a vast assemblage of churches crowded together within a small space.—2. *Ki-tai-górod*, which forms a kind of oblong square on the east side of the *Krem'l*, and is principally filled with magazines, bazârs, shops, &c. It also contains the printing-office of the Holy Synod, a Greek monastery, and several ancient churches and chapels.—3. *Beloi-górod*, containing the University, Bank, Post-office, Mint, Foundry, the Foundling and other Hospitals, and the best-looking streets and houses in the whole city. In this division stands the house of the Bible Society, presented by his Imperial Majesty, in 1817. It is most conveniently situated in one of the principal streets leading to the *Krem'l*, and the busy scene of mercantile occupation. This house was formerly that of the State Inquisition; and it is a singular fact, that one of the servants of the Society, now resident in it, was, during a long succession of years, immured in one of its cells.—4. *Zemlianoi-górod*, which comprises upwards of sixty churches, with a number of palaces and convents, the public cemeteries, &c.—5. *Slobodi*, the slobodes, or suburbs, and quarters inhabited by German and Tatar settlers. They also contain, hospitals, barracks, and monasteries, in con-

siderable numbers. The whole is surrounded by an earthen rampart, called the *Kammer-kolleshskoi-vall*, in which are not fewer than fourteen gates, forming so many entrances to the city. Each division has anciently been defended by a wall; but in modern times, and more especially since the French era, the walls have fallen into decay, and it is likely that, in the course of a short time, the three outer divisions will entirely coalesce, and leave the Krem'l, with its massy walls and turrets, to perpetuate the memory of the far-famed residence of the Patriarchs and Tzars.

The population varies according to the season of the year. In summer, the usual number of inhabitants does not exceed 260,000; but in winter, when the nobility and landed proprietors repair to town, with their numerous train of servants and dependants, it falls little short of 300,000.

The provision made for the intellectual improvement of the Russian and foreign youth, resident in Moscow and the adjacent country, is worthy of the Imperial munificence from which it emanates. At the University, not fewer than forty Professors and Lecturers are supported, who are divided into four faculties, and deliver lectures on Moral Philosophy, Political Economy, Natural History, Mathematics, Medicine, and the Liberal Arts. To the University are attached a library, which was entirely consumed in the fire of 1812, but again contains upwards of 8,000 volumes; anatomical and veterinary lecture-rooms; an interesting cabinet of natural curiosities; a che-

mical laboratory; and a botanical garden. In connection with the direction of these institutions, are also an academy for the children of the nobility, a gymnasium, and a seminary for preparing teachers of schools. There exist, besides, several learned Societies, an excellent medico-surgical academy, a spiritual academy, and a seminary for the sons of the clergy. The hospitals are of the first order. That founded by the late Princess Galitzin cost not less than 800,000 rubles, or about £32,000.

One of the first places we visited was the *Krem'l*, which, although its circumference does not exceed three versts, contains a greater collection of curiosities than all the other parts of the city taken together. It is of a triangular shape, defended by a deep moat, and high brick walls, with towers; and is situated on a rising ground, on the left bank of the *Moskva*, from which the city derives its name. Entering at the right hand gate from *Kitai-gorod*, the first object that meets the view is the arsenal, which still remains in the same dilapidated state in which it was left by the French. In front, and along the one end of this building, lie between eight and nine hundred pieces of cannon, of different calibre, all regularly arranged in rows, and destined to be piled up in the shape of an obelisk, in one of the public squares, to commemorate the victories which Russia obtained over the allied armies, from which they were taken. To the left stands the Senate-house, an immense new building of three stories, containing several departments of the Imperial

Senate, in which business is transacted for the convenience of such as live in or near Moscow. Passing on, you have full in view the noble edifice of the Treasury, or Imperial Museum, in which are preserved the regalia of the empire, and numerous objects of curiosity. On the same side with the Senate-house, is the Hall of the Spiritual Consistory, with a church containing some very ancient paintings and inscriptions; and connected with it, in the same line, is a fine modern building, intended to be a metropolitan palace, but at present appropriated as the occasional residence of the Grand Duke Nicholas.

Almost directly opposite to this palace stands the immense octagonal belfry, known by the name of *Ivan Veliki*, or "John the Great," in which are suspended upwards of thirty bells, of different sizes, which are rung in peals on holidays or other public occasions. The largest of these, measuring forty feet nine inches in circumference, and weighing 127,836 English pounds, was tolled on Easter morning; and though we were several versts distant, the sound was tremendous, and produced a powerful effect on the nervous system. Large, however, as this bell is, it is merely a substitute for one still more stupendous, which is interred in the open area, at a little distance from the belfry. As it formed the remotest object of this world's wonders that I remembered to have read of in my youthful days, I naturally felt a strong desire to examine it minutely; but the quantity of snow and water by which the greater part of it was enveloped, rendered this imprac-

ticable. It is indisputably the largest bell in the world; measuring sixty-seven feet four inches in circumference round the lower part of the barrel, by twenty-two feet five inches and a third in height—the whole weight amounting to 443,772 pounds. In the lower part is a fracture of seven feet two inches and a half in height, which admits of persons entering the bell, when there is no water in it, and surveying the immense metal vault overhead. Its value has been estimated at £65,681;* but this estimate is founded merely on the price of ordinary bell metal; and the real value must be much greater, owing to the profusion of gold and silver which the nobility and other inhabitants of the city threw into it when casting. According to tradition, it was founded in the same pit where it now lies, and was raised by means of a prodigious wooden apparatus, on a large beam, on which it was suspended; but a fire breaking out some years after, in some adjacent part of the Krem'l, it communicated to the wooden building, designed to serve as a belfry, on which the whole of the mountainous mass fell, and sunk to its present situation. It was rung by forty or fifty men, one half on either side.

From *Ivan Veliki* we commanded a view of the city, the most extensive and picturesque imaginable. Beneath our feet lay the *Krem'l*, with its two and thirty churches; the magnificent edifices above described, and the ancient palace of the Tzars, with its numerous domes and spires,

* Hanway's Travels, vol. i. p. 93.

which, together with those of the cathedral, shone with the most dazzling splendour. From the west flowed the *Moskva*, forming a beautiful curve in front of the Krem'l, and again pursuing its course amidst innumerable churches and spires, till lost in the distance; while all round us lay scattered a prodigious number of edifices, in all the various styles of Asiatic and European architecture.

On the 30th we met the Archdeacon of the *Uspenskoi Sobore*, or Cathedral of the Assumption, by whom we were shewn its antiquities. Here, on an elevated platform in the middle of the church, is the spot where the Imperial coronation is performed, and a little in front of it are three boxes, or thrones, the middle one of which used to be filled by the Patriarch, while the other two were appropriated to the use of the Tzar and the Tzaritza. From the roof is suspended a large silver chandelier, but it is said to be vastly inferior to that which formerly hung there. In 1812 the French erected a furnace in one end of the church, in which they proceeded to melt all the candlesticks and other articles of gold and silver which they could collect; but being surprised in the act by the sound of retreat, they were obliged to carry off many of the articles whole, which the Cossacks afterwards recovered to the amount of $18\frac{1}{2}$ poods* of gold, and 320 poods of silver. In this temple the coffins of the Russian Patriarchs, with the exception of Nikon, are deposited in re-

* A pood is equal to thirty-six pounds English.

gular order along the south side, and the end opposite to the adytum. Among other ancient and richly ornamented paintings, of which there is here the greatest profusion, we were shewn one exhibiting a head of Christ, which is said to have been presented by the Greek emperor, on the introduction of Christianity into Russia. It suffered some injury in 1812, but has since been retouched. We were also shewn the cross and other insignia used at the baptism of Vladimir the Great, and a variety of priestly habiliments, presented by the Tzars, and richly studded with precious gems. In an upper compartment of the adytum, we found a beautiful MS. copy of the Four Gospels, in Greek, and another in Slavonic, written by one of the Tzaritzas. In the same place is preserved the copy of an edition of the Slavonic Gospels, in extra folio; only a few copies were printed. It is superbly bound, and ornamented with the richest profusion of precious stones.

The Cathedral of the Archangel Michael, which we also visited, contains the tombs of the Tzars, built of brick, and having each a silver plate, with an inscription specifying the name of the deceased, and the year of his death.

The other gate, leading from the *Krem'l* to *Kitai-gorod*, is called the "Holy Gate," and is singular from the custom, that every person going in or out, must pass with his head uncovered. It is reported to have originated in a vow made by Ivan Vasilievitch, on the subjugation of the Tatar kingdom of Kazan. Immediately without this gate stands the *Pokrovskoi Sobore*, or Cathedral of St. Basil, built

by Italian architects, and remarkable for the circumstance of its comprising within its walls a cluster of more than twenty distinct churches or chapels, in all of which service may be performed at the same time, without the sound of what is going forward in one penetrating at all into another.

Amongst other remarkable places in the *Krem'l*, we also visited the Patriarchal residence, a very ancient building, which stands immediately behind the Treasury, and contains the library which belonged to the Patriarchs, the dresses they wore, and a variety of costly utensils appropriated to the use of the church; such as the vessels used for preparing and preserving the consecrating oil, &c. In the library we could willingly have spent a considerable part of the time we remained in Moscow; but the coldness and dampness of the apartments only permitted us to glance at a few of its treasures. The most interesting of these, which attracted our notice, was a very ancient Greek MS. containing the Four Gospels. It is written in cursive characters, and wants the first eleven verses of the 8th chapter of John. We also observed an old MS. copy of the works of Josephus, but had no time to examine whether it contained the much disputed passage about our Saviour. The rich and valuable collection of Greek MSS. in this library, was made by the Patriarch Nikon, about the middle of the seventeenth century, with a view to enable him to correct the Slavonic version of the Holy Scriptures, and the church books, in which many things had been discovered, which did not agree with approved copies of the originals.

Animated by an ardent zeal in this laudable undertaking, the learned prelate applied to the Patriarch of Constantinople, and other dignitaries of the Greek Church, from whom he obtained not fewer than *five hundred* Greek MSS., among which were several of the Septuagint, and a considerable number of the whole, or certain parts of the New Testament. As most of these treasures were brought from the libraries of Mount Athos, which have long been famous for the supplies of this description it has yielded to Europe, the text they contain is that of the Byzantine, or Western edition. Accounts of them have been given to the world by Professor Matthæi,* who most diligently improved the opportunities afforded him during his residence in Moscow, for collecting such as were of importance in the criticism of the New Testament, and published the result of his investigations in his critical edition of the Greek New Testament, Riga, 1782-88, in twelve volumes 8vo. The scurrility which the Professor mingled in his opposition to Griesbach's system of classification, tended greatly to injure the work at the time of its appearance, and to lower the author in the esteem of the candid and moderate; but now that the heat of the controversy has cooled down, the value of his labours begins to be more highly appreciated, and more impartially appealed to, on the subject of the various readings of the Greek Text.

* Notitia Codd. MS.torum Mosquensium, Mosquæ, 1776 Fol. And Index Codd. MS.torum Græcorum Bibliothecarum Mosquensium, &c. Petropoli, 1780, 4to

Much, however, as was effected by the examination instituted by Matthæi, in reference to the New Testament, there is still an ample field for critical research presented by the MSS. of the Septuagint contained in this library, as well as those of the Slavonic version, both of the Old and New Testament, none of which have yet been fully collated.

The only other library we inspected, was that connected with the Printing-office of the Holy Synod. This office consists of an extensive and splendid edifice in one of the streets leading through the *Kitai-gorod* to the *Krem'l*. It is of recent erection, is quite in the Gothic style, and, singularly enough, exhibits the British arms in front. It employs twenty-five presses, connected with which are a foundery and binding establishment, and the whole is carried on by people belonging to the church. Besides church-books in constant demand, we found them printing a Greek Collected for the Spiritual Schools, and an edition of the Septuagint and the New Testament; partly at the expense of a rich Greek of the name of Zozima, and partly at that of the Bible Society. The text adopted for the Old Testament is that of Breitinger, and for the New, the Textus Receptus, as printed in the common editions; which latter circumstance is the more remarkable, as the text they exhibit differs so widely from the readings of the Slavonic version. The edition is in quarto, and consists of 5,000 copies, which are principally intended for distribution among the clergy in Greece, where the most deplorable want of copies

of the Greek Bible is found to exist. The correction of the press has been committed to the Archdeacon of the Uspenskoï Cathedral, Jacob Dime-trievitch, one of the first Hebrew and Greek scholars in the Russian church.

The library of the Holy Synod is preserved in the upper story, and contains a considerable number of Greek and Slavonic volumes, both printed and in manuscript, many of which are of great rarity. Among others, we observed several Greek Evangeliiarii in manuscript, some old editions of the Classics, an Ostrog Bible, and the first edition of the Slavonic Gospels, printed at Ugrovallachia, 1512. We were also shewn some curious specimens of the hand-writing of Peter the Great, and a small printing-press, which he carried about with him on his expedition to *Derbend*.

One of the more interesting visits we paid in Moscow, was to the Armenian Archimandrite Seraphim, a most affable, intelligent, and well-informed monk, who, besides his native language, speaks the Russ, Turkish, French, and English. He has travelled extensively, and resided a considerable time in India. His present charge is a seminary for the tuition of Armenian youths, in which about fifty receive the elements of a polite education. He has recently begun to print some Armenian books for the benefit of his countrymen. In 1819, he published an elementary Encyclopædia, and, in the present year, a Russian and Armenian Dictionary. According to the estimate he gave, the number of Armenians scattered through diffe-

rent countries amounts to nearly *four* millions. Multitudes have recently joined the Roman communion; and the efforts made by the Catholics, with a view to effect such conversions, are indefatigable. Subsequent to the late catastrophe at Constantinople, three monks have been sent by the Patriarch of that See, as candidates for the episcopal dignity; but none of them has been accepted. The Bishop, against whom the Armenians have been so greatly enraged, has sent one of his partizans to Etchmiadzin, in order to plead his cause before the Patriarch; and a conference is now holding at Tiflis, to decide on the matter. About thirty years ago, 25 or 30,000 Armenians were trained to the use of arms in the north of Persia; but they have long ago been dispersed, and little of true patriotic feeling is now left among that people. Till about the time just referred to, a great number of ancient and important MSS. were preserved at the monastery of *Etchmiadzin*; but few now remain, the most part having been conveyed to Venice, which may be considered as forming, at present, the principal seat of Armenian literature.

On putting some queries to the Archimandrite, relative to the state of the Armenian Text, he informed us, that, having once begun to collate the printed editions with MSS. of acknowledged antiquity, he found such numerous and important discrepancies, that his curiosity was more than ever excited; but he was compelled, by the multiplicity of other engagements, to abandon the re-

search. From what he stated, it would appear, that it was only in certain instances that Uskan rendered the Armenian Text conformable to the Vulgate.

On the 6th of April, we called on a Georgian, who had been twice overland to India, by whom we were informed, that in the towns of *Ila*, *Kulja*, *Aksu*, *Kashgar*, and *Yerkent*, in Chinese Tatar, he found a number of Chinese Christians, banished thither in chains, because of their zeal in propagating the religion of the cross. They now enjoy greater liberty, and still adhere to their profession of Christianity. In *Ila*, they have a *pater*, or priest, who is a native Chinese, and received his ordination from the Catholic Missionaries. The books in his possession are chiefly Latin, and he reads the service in that language to his Chinese brethren! According to the accounts he gave us, any person travelling through those parts as a merchant, is allowed to pass without difficulty, and the language principally spoken is Turkish, with some considerable admixture of Persic.

The same day we went to the Patriarchal Hall, to see the ceremony of the preparation of the *holy oil*. Here, over a stove constructed on purpose, we found two large kettles, in which the different ingredients were mixed, and kept in constant motion by six deacons, who stirred them with long rods of cypress, the handles of which were covered with red velvet. This was the third day since the ceremony commenced, and another day would still be required ere the oil would be ready. This oil,

which consists of the ingredients prescribed in the Levitical law, is not prepared every year, but only every third or fourth. When the fire is kindled, and also when the ingredients are put into the kettles, the Metropolitan is present to give his benediction ; and this he repeats in a most solemn manner when the ceremony is about to be completed. During the whole time of the preparation, a succession of deacons keep up the reading of the Gospels, and should they read through the Evangelists, they commence afresh. To us, it was most interesting to behold a crowd of poor people leaning forward over each other, and listening to the words of eternal life.

At the east end of the hall rose a stand, resembling that used in rooms for receiving flower-pots ; the steps or shelves reclining and diminishing as they approached the top. On these was placed a great variety of gold and silver cups, and flagons of various sizes, among which, at certain distances, was a vast profusion of lighted candles, which gave great brilliancy to the scene. The most remarkable object in this splendid exhibition of sacred utensils, was a large flagon, made of mother of pearl, which still contains some of the oil brought from Constantinople, on the introduction of Christianity into Russia, in the tenth century. It is preserved with great care, so that when only a few drops are taken from it, as on the present occasion, their place is supplied by some of that which had been prepared at a former period, by which means its perpetual virtue is supposed to be secured.

Close to the stove, we observed an immensely large silver urn, and on a table on the opposite side of the hall, sixteen smaller ones, resembling the common tea-urn, only much larger. The oil thus prepared and deposited in these utensils, is sent to all parts of the empire, to be used for sacramental purposes.

CHAPTER IV.

The Slavonic People—Name—Language—Alphabet—Biographical Sketch of Cyrill and Methodius—Their Translation of the Scriptures—Papal Bull—First Editions of the Slavonic Scriptures—The Ostrog Bible—Character of the Version—The First Moscow Edition—Peter the Great's Slavonic—Dutch Edition—Revision of the Text, and recent Impressions.

HAVING in the preceding chapter adverted to the ample collection of Slavonic MSS. still preserved in the ancient Patriarchal library, and that of the printing office of the Holy Synod in Moscow, it may not be unacceptable to such as cultivate biblical science, to be furnished with a detailed account of the Slavonic Bible, interspersed with such remarks on Slavonic and Russian literature as the investigation of the subject may suggest. Although the Slavonic Version of the Scriptures cannot rank in point of importance with the more ancient versions, such as the Syriac, Armenian, Coptic, &c. it is, nevertheless, entitled to a distinguished place among the materials of sacred criticism, as it affords very essential assistance in determining what were the readings of the Byzantine text at the time it was made; and having been constantly preserved, and read in the Russian Church, must be regarded as one of the most authentic documents handed down to us from her

parent, the ancient Greek Church, into whose dogmas and rites, she was exclusively initiated, and to which she has adhered with the most scrupulous rigidity to the present day.

The earliest notice we have of any tribe of Slavonic origin, is that of Herodotus, whose *Κροβυζοι* inhabiting the country beyond the *Ister*, can be none other than the *Krivitz*i or *Krivitchi*, so famous in Slavonic history. They are also mentioned by Scymnus of Chios, Strabo, Pliny, and by Stephanus Byzantinus, in the sixth century, as living to the north of the Danube; and Constantine Porphyrogenitus assigns them their place in the regions about the sources of the *Volga*, the *Dvina*, and the *Borysthènes*. Mention is made by Ptolomy of the *Serbi*, one of the most celebrated tribes; but the first accounts we have of the *Slavonians* under this identical name, are in Jordanus,* who describes them as existing in the year of our Lord 376, at which time they subjugated Hermanrik, King of the Ostrogoths: and Procopius† speaks of them under the year 494, as granting a free passage through their country to the Heruli, when worsted and pursued by the Longobards. It is generally agreed, that they form a branch of the Sarmatæ, or Sauromatæ, a people of Median origin, who, passing the defiles of the Caucasus, possessed themselves of the vast steppe between the Black and Caspian Seas, thence called “the Sarmatian Plains;” and crossing the *Don*, pene-

* De Gothorum origine, cap. xxiii.

† De Bello Gothico.

trated into those regions, where the *Slavi* first came into notice.*

The Slavonic language is generally understood to signify that into which the Holy Scriptures, and the liturgical books of the Russian Church are

* With respect to the origin of the name given to this people, a great difference of opinion has existed among the learned. That it is not to be written *Sclavonian*, is agreed on all hands; for, although the Greeks wrote Σκλαβινοι, it arose from necessity—there not being any such combination, as σλ in their language; and it is evidently from them that the Latins adopted their *Sclavi*, and the Arabic geographers their اصقلاب. The attention of native etymologists has been principally directed to two words in their own language: *Slovo*, “word, speech;” and *Slava*, “glory, renown.” In favour of the former, it has been alledged, that the Slavonians appropriated the name to themselves in contradistinction from foreigners, to whom they gave the name of *Nämtzi*, or “the speechless,” because their language was unintelligible to them; and this is the epithet by which they still distinguish the Germans in the present day. The partial use of the *o* in the names of certain tribes of this people, such as the *Slovaks*, *Slovens*, &c. would seem to confirm this derivation; but, on the other hand, the frequent occurrence of the syllable *slav* in proper names, at a very ancient period of Slavonic history, and the authority of the earliest foreign writers, who have occasion to mention them, seem to decide the question in favour of *Slava*, which, with a certain modification, is adopted by Dobrovsky, in an interesting dissertation on this subject, in the sixth volume of the Transactions of a private Society in Bohemia. This profound Slavonic scholar considers the word, when occurring as part of a compound in proper names, to be equivalent to the Greek termination *ωνυμος*, so that *Svätoslav Blagoslav*, are merely etymological translations of *ιερωωνυμος* and *ευωνυμος*. The reason, he conceives, why the Slavonians assumed the name as a people, was their being accustomed to give names to the places of which they possessed themselves agreeably to the received usage of words in their own language. All foreigners and foreign places they regarded as anonymous, on account of the insignificancy of their names to people of Slavonic origin.

translated, and which is still used in the public services of that communion. It would be contrary, however, to the first principles of history and philosophy, to maintain that these documents exhibit any proper specimen of the primitive language spoken by the Slavonians; or that many of the idioms, combinations, and derivations, with which they abound, ever formed a part of the vernacular dialect of any of the tribes of that people. A critical examination of these works, combined with a knowledge of the circumstances connected with their translation, puts it beyond a doubt, that whatever may have been the state of the language, as spoken at the time the translation was executed, the servility with which every Greek form was copied, both as it regards the composition of words, and the construction of sentences, must necessarily have introduced important changes into it, not to insist on the vast accession and numerous associations of ideas imparted by the new system of religious belief.

That the original Slavonic possessed a considerable affinity with the Sanscrit, may be gathered from the numerous traces of this ancient Indian language still to be recognized in the ecclesiastical dialect of Russia, notwithstanding the changes which entered into its formation in the ninth century. But of this common and primeval Slavonic dialect, no monument has reached our times. Long before the translation of the Bible was made, that people had separated into a number of distinct tribes, and spread themselves over an immense extent of country; by which means, a num-

ber of idiomatical modifications were formed, many of which maintain their distinctive character in the present day. These dialects have been divided into two classes:—I. The Oriental division, comprising the *Russian, Serbian, Croatian, Bulgarian*, and the dialect spoken, with certain minor diversities, in Carniola, Stiria, and Carinthia; and, II. The western class, which comprehends the *Slovakian, Bohemian, Polish*, and the two *Sorabian* or *Wendish* dialects, spoken in upper and lower Lusatia. But many of these contain a number of subdivisions; as, for instance, under the general name of *Serbian* is comprehended the Slavone, Dalmatian, Bosnian, Ragusan, and Siebenburgian dialects. Numerous, however, as these dialectical branches are, and widely as some of the tribes by which they are spoken are separated from each other, the general affinity is still abundantly predominant, and is, indeed, so great, that the inhabitants of the different countries have little difficulty in making themselves understood to each other.

It being a fact, therefore, that an idiomatical diversity obtained, to a greater or less extent, at the period when the Slavonic version of the Scriptures was made, it becomes a subject of inquiry—In which of the dialects was it executed? Were we to argue *a priori*, from the quarter to which the translators proceeded from Constantinople, and where they appear to have executed their task, the conclusion would irresistibly force itself upon our minds, that it was the language spoken in Moravia; for it was with

an immediate view to the instruction of the Moravians that it was undertaken. But the language spoken in that country is a subordinate dialect of the Bohemian, between which and that discoverable in the Slavonic version there exists a very perceptible distinction. We are, therefore, obliged to adopt the other alternative; namely, that the translators made use of the peculiar dialect the knowledge of which they had acquired in Thessalonica and the vicinity of the Euxine, where a number of Serbian tribes had settled, some of which had penetrated as far as the Peloponesus. This dialect would be sufficiently understood by the Moravians; and as the work of translation commenced immediately on their arrival, if not, as tradition reports, before they left the Greek metropolis, they would naturally make little account of the trivial differences of idiom. This hypothesis accords with those comparisons which have been made by eminent Slavonic scholars, all of whom agree in the opinion, that the ecclesiastical dialect, or that used in the translation of the Scriptures, belongs to the Oriental class of Slavonic dialects, and comes nearer to the *Serbian* than to any of the other divisions of the language.*

The more ancient Slavonic MSS. exhibit the language as moulded into the Greek forms by the translators of the Sacred Writings, and other religious books, in which it is still preserved, as

* Trudi Obtschestva Liubitelei Russkoi Slovesnosti, Tshast VII.

well as in the Annals of Nestor, and other old chronicles written in the same dialect. About the thirteenth century, the MSS. began to conform to the vernacular language in its characteristic forms and modes of expression; and even such as are merely copies of more ancient manuscripts furnish abundant proof of the liberties taken by transcribers, who changed the more uncommon forms into such as were then in use.*

Though it be a fact clearly established in history, that the invention of the Slavonic alphabet was coeval with the introduction of Christianity among the tribes forming the south-western division of this people, it is equally indubitable, that they were acquainted with the Runic characters while yet in a state of paganism. That the ancient Vends, a Slavonic tribe, made use of runes is proved by the testimony of Ditmar, Bishop of Merseburgh, who lived in the end of the tenth century; and his testimony is corroborated by the inscriptions found upon their idols.† With these characters they were, in all probability, furnished by their Gothic neighbours; but, as they were only sixteen in number, they were insufficient to express all the sounds of the Slavonic language; and, being thus unfit for any general purposes of writing, their use was confined, as it always has been among the Gothic tribes, to inscriptions on wood and stone.

* Trudi Obstchestva Liubitelei Russkoi Slovesnosti, Tshast XVII.

† Karamsin's History of the Russian Empire, Vol. I. p. 109.

The invention of Slavonic letters is unanimously ascribed to Cyrill or Constantine, surnamed the Philosopher, on account of his learning; but, it is manifest, this invention consisted in nothing more than the adaptation of the Uncial characters of the Greek alphabet, so far as they went, to express the sounds of the new language, with the addition of certain other letters, borrowed or changed from other alphabets, to make up the deficiency. He also substituted Slavonic for the Phenician names of the letters; on which account, the alphabet has been called the Cyrillic, after his name. That the Greek characters form its basis, must be evident to every one who is at the trouble to compare the most ancient Slavonic MSS. with the specimens of Greek penmanship, from the ninth century, as exhibited in the *Palæographia* of Montfaucon. It has been attempted, indeed, to trace the common Slavonic alphabet to the characters known by the name of the Glagolitic or Hieronymean alphabet, still used among the Slavonians in Dalmatia. But the hypothesis of the priority of the Glagolitic characters to the Cyrillic, is equally groundless with the assertion, that Jerome was the author of a Slavonic translation of the Bible. Both have originated in the lucubrations of some Dalmatian monk, who amused himself with an attempt to beautify, as he fancied, the Slavonic characters; but which attempt, in fact, only deformed them, and rendered it necessary for him to ascribe the offspring of his own brain to Jerome, in order to procure for them a

ready reception among the Slavonians of the south. To give an air of probability to his position, he was obliged to explain the well-known fact, that Jerome did make a version of the Scriptures, of a Slavonic translation made by that father; but he was ignorant of the circumstance that Dalmatia was not inhabited by people of Slavonic origin for more than three centuries subsequent to the time of Jerome. The most ancient monument we possess of the Glagolitic is a Psalter of the *thirteenth* century; whereas, in the common Slavonic or Cyrillic character, we have manuscripts of the *twelfth*, and even of the *eleventh*.

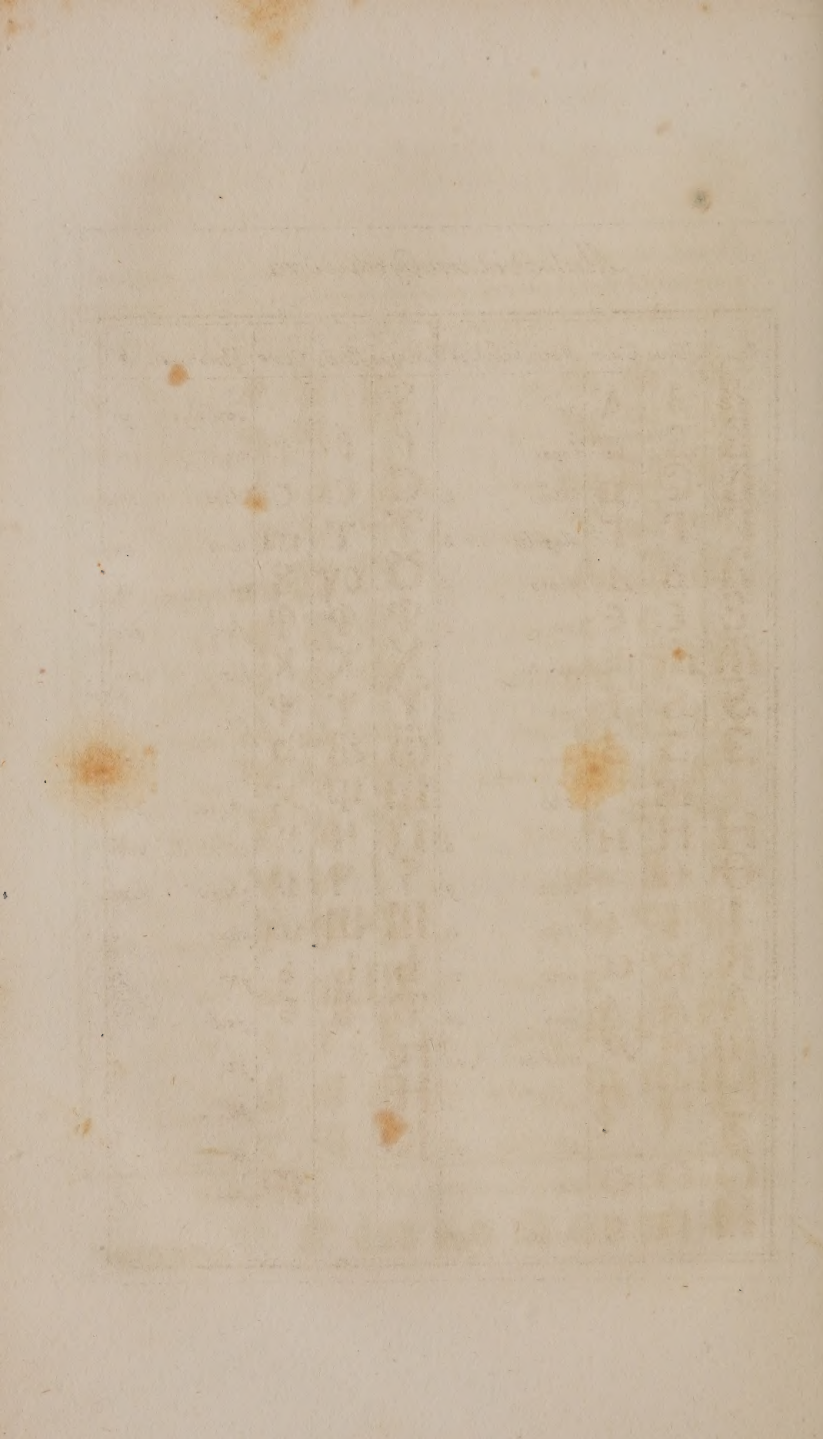
The following tables, taken from Dobrovsky's *Institutiones Linguae Slavicae*, will enable the reader to form an idea of both alphabets. It must be observed, however, that these are not the only alphabets in use among the nations of Slavonic origin. This is far from being the case. The common characters, formed after the pattern of the Cyrillic, and employed in printing the books of the Græco-Slavonic Church, obtain in *Russia*, *Servia*, *Bulgaria*, *Moldavia*, and *Wallachia*; in *Poland*, *Hungary*, *Illyria*, *Croatia*, and Catholic *Servia*, the Roman letters are used; while the Slavonians in *Moravia*, *Bohemia*, *Lausatia*, and *Silesia*, make use of the German alphabet.

Alphabetum Glagoliticum, aliter Hieronymianum dictum.

Majus	Minus	Curr.	Nom valor N ^o	Majus	Minus	Curr.	Nom valor N ^o
h	h	h	az 1	B	B	A	on 80
E	E	E	buki 2	E	E	F	pokoi 90
P	P	P	widil 3	G	G	b	rei 100
Z	Z	Y	glagolje 4	O	O	E	slowo 200
o	o	o	dobro 5	U	U	U	twerdo 300
3	3	3	jest 6	W	W	W	uk 400
o	o	o	zivite 7	W	W	W	fort 500
h	h	h	sjelo 8	L	L	L	chir 600
o	o	o	zemlja 9	U	U	U	ot 700
W	W	Y	ize 10	U	U	U	Szcza 800
X	X	∞	i 20	V	V	V	ci 900
W	W	X	je 30	W	W	W	czern 1000
h	h	3	kako 40	W	W	W	sza
U	U	h	ljudi 50	W	W	W	jer
W	W	W	mislite 60	h	h	h	jat
P	P	P	nasz 70	W	W	W	jus

Compendia Literarum ex M. S. Hohenfurt.

ಶಿ ್ರ ಮ ಶ್ಚಿ ಪ ು ೂ ೃ | r cyril glagol.



Alphabetum Cyrillicum

<i>Majus</i>	<i>Minus</i>	<i>Curr.</i>	<i>Nom</i>	<i>valor</i>	<i>Nº</i>	<i>Majus</i>	<i>Minus</i>	<i>Curr.</i>	<i>Nom</i>	<i>valor.</i>	<i>Nº</i>
Я	а	а	as	1.		С			ѣ	okony sa	90
Б	б	б	boga			Р	р	р	rezi	100.	
В	в	в	videl	2.		С	с	с	hovo	200	
Г	г	г	glagole	3.		Т	т	т	terdo	300	
Д	д	д	dobro	4.		Ѧ	ѧ	ѧ	uk	400	
Е	е	е	esti	5.		Ф	ф	ф	fert	500.	
Ѧ	ѧ	ѧ	shivite			Х	х	х	hir	600.	
С	с	с	selo	6.		Ѩ	ѩ	ѩ	psi		
З	з	з	sembla	7.		Ѫ	ѫ	ѫ	ot	700	
И	и	и	ishe			Ѭ	ѭ	ѭ	shzha	800.	
Ѩ	ѩ	ѩ	i	8.		Ѯ	ѯ	ѯ	ci	900.	
Ѫ	ѫ	ѫ	thita	9.		Ѱ	ѱ	ѱ	zherv	1000.	
І	і	і	jota	10.		Ѳ	ѳ	ѳ	sha		
К	к	к	kako	20.		Ѵ	ѵ	ѵ	jer		
Л	л	л	ludi	30.		Ѷ	ѷ	ѷ	jad		
Ѣ	ѣ	ѣ	mislite	40.		Ѹ	ѹ	ѹ	ja		
Ѥ	ѥ	ѥ	nash	50.		Ѻ	ѻ	ѻ	je		
Ѧ	ѧ	ѧ	xi	60.		Ѽ	ѽ	ѽ	jo		
Ѩ	ѩ	ѩ	on	70.		ѿ	Ѿ	Ѿ	jus		
Ѫ	ѫ	ѫ	pokoi	80.							

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. The second is the fact that the United States is a large nation, and that its history is a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and that its history is a history of conflict and compromise.

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In order to obtain a rational account of the circumstances connected with the translation of the Holy Scriptures into the Slavonic language, we must distinguish between the idle and legendary tales of later annalists, and those more ancient and unadorned relations which bear the genuine stamp of plain and unsophisticated historical truth. The only documents on which any dependence can be placed, in regard to this subject, are the Bulls issued by the Roman Pontiff, John VIII. relative to the ecclesiastical affairs in Moravia, towards the close of the ninth century; the celebrated annals of the Russian monk, Nestor; the Chronicle of the Prebyter Diocleas; and that part of the Russian Lives of the Saints, quoted by Schlözer, in the third part of his critical edition of Nestor. Whatever there may be in this last work, analogous to the *Acta Sanctorum* of the Roman Church, the author just mentioned, much as he was inclined to scepticism on such topics, found it impossible to withhold the expression of his conviction, that the account it contains is possessed of internal probability, and agrees, on the whole, with the history of the period to which it refers.*

According to these sources, the version was made by two brothers, Cyrill and Methodius, the sons of Leo, a Greek nobleman of Thessalonica. The name of the former was originally Constantine, and he assumed that of Cyrill, along with the monastic habit, at Rome, only a few days before

* See also Kohlii *Introductio in Hist. et Rem Literar. Slavorum*. Alton. 1729, 8vo.

his death. Although the younger of the two brothers, he appears to have been the more distinguished for his abilities, and his profound knowledge of the Holy Scriptures, and the writings of the Greek Fathers. Of these, his favourite was, Gregory Nazianzen, many portions of whose works he knew by heart. In his youth he enjoyed the best education, as companion to the young Prince Michael—a connection which held out to him the most flattering prospects of worldly honours and gratifications; but on its being proposed to him to make an advantageous matrimonial alliance, he appears to have taken the alarm, lest the company into which it might introduce him, should encroach on the time he ought to devote to nobler objects. He now retired from court, and for some time shut himself up in a monastery in the vicinity of the Black Sea. Having, about the year 857, been again prevailed upon to visit Constantinople, he engaged in a warm dispute with the patriarch Photius, respecting the whimsical notion of two souls in man, which that prelate attempted to defend; and shortly after proceeded on a mission to the country of the Khazars, where he confuted the Jews and Mohammedans, who were attempting to proselyte the Khakan to the peculiar tenets of their respective creeds; and prevailed upon this prince, his nobles, and a considerable part of the nation, to embrace the profession of Christianity. The assertion of Milner,* that “it is certain he translated the Sacred books into that (the Khaza-

* Church History, A.D. 866.

rian) language," is equally groundless with the statements, that this language was "the same with the Slavonian," and that "the Slavonian *tongue* was the invention of Cyrill and Methodius." The mistake has arisen from the different divisions of the labours of these missionaries being confounded with each other. On leaving the country, the Khakan was desirous of testifying his gratitude, by lavishing presents upon the two brothers; but they manifested a noble disinterestedness in refusing them, and only requested the prince to restore to liberty those Greeks who had been detained as prisoners in his dominions. Cyrill now undertook the conversion of the Bulgarians, and baptized great numbers of them into the Christian faith.

Methodius had originally an appointment in the army, but was afterwards promoted to be Voievod, or Governor, on the Slavonian frontiers, which office he filled for the space of ten years, and had thus an excellent opportunity of acquiring a knowledge of the Slavonic language. Having retired from the bustle of public life, he entered a monastery on Mount Olympus, whence he proceeded with his brother, on the mission to the Khazars. He afterwards accompanied him to Moravia, as we shall see presently, and to Rome; and, after the death of Cyrill, returned to Moravia, where he prosecuted the labours they had jointly begun, and died in the year 880; but whether in that country or at Rome, is uncertain.

Such was the celebrity of these brothers for their sanctity, learning, and zeal, that when special

application was made to the Greek emperor, by the Moravo-Slavonian princes, Rostislav, Sviätopolk, and Kotzel, for teachers to instruct their people in the truths of Holy Scripture, the learned men about the court at once referred the emperor to Cyrill and Methodius, as the fittest persons to embark in the undertaking. They were accordingly appointed to the charge, and after spending four years and a half in translating the Scriptures, and instructing the inhabitants of Moravia, who had previously been baptized by German priests of the Roman communion, they visited Rome, at the invitation of Pope Nicholas I. on which occasion Cyrill became a monk, and died there shortly after, in the year 871.

Having accepted the commission, Cyrill (with the assistance, some think, of his brother Methodius,) invented an alphabet adapted to the language of the Slavonic tribes to which he was sent, and both applied themselves, with all assiduity, to the translation of the Scriptures; convinced that but little progress could be made in teaching the all-important truths of the Gospel, while the people remained destitute of immediate access to the infallible source from which they are derived.

It is matter of doubt, however, whether these missionaries translated the whole of the Sacred Code, or whether their labours only comprised the books of the New Testament and the Psalms of David. The most important testimony we have on the subject is somewhat ambiguous. In his Annals, Nestor states, that “they translated the Apostle and Gospel; and then they also translated

the Psalter, the Octoich, and the other books.”* The division of the books of the New Testament, here made use of by the Russian Annalist, obtained at a very early period of the church: το Ευαγγελιον, comprising the Four Gospels; and ο Αποστολος, the Acts and Apostolical Epistles. The Apocalypse, not being publicly read in the churches, was not taken into the account. By the “other books,” some understand the rest of the books of the Bible; but others, with greater probability, conclude, from their being mentioned after the Octoich, a celebrated liturgical work, composed by John Damascene, and other Greek fathers, that Nestor only meant the other books necessary for ecclesiastical purposes. It is the opinion of Dobrovsky, who has confessedly bestowed more pains on the critical study of the Slavonic Scriptures than any person now living, that, with the exception of the Psalms, no part of the Old Testament was translated at so early a period.† So much, however, is certain, that the book of Proverbs must have been translated before, or in the twelfth century, as the frequent quotations made from it by Nestor agree, on the whole, with the common text. The books of Job, on the other hand, the Prophets, and the Apocryphal books of Wisdom and Ecclesiasticus, appear to have been done in Servia in the thirteenth or fourteenth century; and the Pentateuch and remaining books in the fifteenth, either in Russia or Poland, at which time the whole have been collected into

* Schlözer's Nestor, Dritter Theil, p. 185.

† Institut. Linguae Slavicae, Vindobon. 1822. 8vo. Introd. p. lxx.

one volume, and arranged according to the order of the books in the Bohemian Bible, printed in 1488 or 1489.*

What greatly corroborates this hypothesis respecting the late execution of the Slavonic version of the Old Testament, is the extreme scarcity, and the recent date of manuscript copies of the whole Bible. Not more than three are known to exist in all Russia, and of these the most ancient was written in the year 1499, and is preserved in the library of the Holy Synod in Moscow. Of the Gospels, on the contrary, the Epistles, or select books of the New Testament, numerous MSS. are preserved, both in the Russian and other libraries in Europe: but the most precious document in this department of Slavonic literature, is unquestionably the MS. of the Four Gospels, written in the year 1056, by the Deacon Gregory, for Ostromir, chief magistrate of Novogorod, and at present deposited among the MSS. belonging to the public Imperial Library in St. Petersburg. A critical description of this valuable codex may soon be expected from the pen of Dobrovsky.

The attempts of these missionaries to dispel the mists of ignorance which had so long covered those regions of the shadow of death, by lighting up, in the vernacular language of their inhabitants, the torch of divine truth, had no sooner begun to take effect, than such as were inimical to the light became loud in their complaints, and maintained, that "it was unseemly that any nation should

* Dobrovsky, *ut sup.*

possess a peculiar alphabet except the Hebrews, Greeks, and Latins, whose languages Pilate had caused to be inscribed on the cross of our Lord.”* That it was the Romanists who made use of this foolish argument, there can be little doubt, as it was generally in the mouth of priests of that communion, when any exertions were made to lay open the treasures of divine truth in the vulgar tongue. Nor were they unsupported by the influence of Papal authority. In a Bull sent by John VIII. to Methodius, in the year 879, he finds fault with him for making use of such a barbarous language as the Slavonic in public worship, and interdicts the practice in future.

This prohibition, so repugnant to every principle of common sense, so diametrically opposed to the dictates of inspiration, and so directly at variance with the noble and important object for which Methodius had come to Moravia, must necessarily have produced a strong impression on his mind; and, situated as he was, nothing could be more natural than to bring the subject before his secular superiors. That he actually did so, and that, in consequence, strong representations were sent to Rome, is in the highest degree probable: for the same Pope reversed his prohibitory decree the following year, and in his Bull to Sviätöpolk, not only sanctions, but commands and ordains, that the Gospel should be promulgated in the Slavonic language! This document is too remarkable, especially as coming from such a quarter

* Nestor's Annals.

and so powerfully contradictory, on the ground of Scripture authority, of the usual language of the Popes, on the question of translating the Bible into the common tongue, not to merit insertion in this place.

“ Finally. That the praises due to God should be resounded in the Slavonic letters invented by a certain philosopher Constantine, we highly commend; and we ordain, that the sermons and works of Christ our God shall be made known in this language: for we are moved by sacred authority to praise the Lord, not in *three* languages only, but in every tongue, according to the tenor of the precept: *Praise the Lord, all ye nations; and laud him, all ye people.* And the Apostles, full of the Holy Spirit, spoke *in all languages the wonderful works of God.* Hence Paul, when blowing the celestial trumpet, teaches us that *every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Of this, too, he admonishes us in his first Epistle to the Corinthians, how that, *speaking with tongues, we ought to edify the church.* Nor can it be any detriment to sound doctrine, either to celebrate mass, or read the divine lessons of the Old and New Testament rightly translated and interpreted, or to sing all the other parts of the service in the Slavonic language: for He who made the three principal languages, *viz.* the Hebrew, Greek, and Latin, created also all the others for his own praise and glory.”*

* Baronii Annal. ad An. 880.

We are not to conclude, however, that the Slavonic was permitted to expel the Latin, or occupy that place in the public service which had been allotted to it, and whereby a bond of union was kept up with Rome. Notwithstanding all the concessions made by the Pope, he brings in a restrictive clause at the close of his bull, ordering the Gospel to be read in Latin in all the churches, *in majorem honorificentiam*, and, afterwards, in a Slavonic translation, to such of the people as did not understand Latin.*

It has been affirmed, that a new version of the New Testament was made into Slavonic by the Metropolitan Alexii, who flourished in the thirteenth century, and is said to have been deeply skilled in Greek; and that a MS., containing this translation, is preserved in the Tchudov Monastery in Moscow; but those who have critically examined this MS. maintain, that it is only the common Slavonic text, corrected according to those Greek codices to which the Metropolitan had access.

Previous to the invention of printing, the trouble and expense connected with transcription rendered it impossible for any but such as were in circumstances of opulence, to procure a copy of the Holy Scriptures. Like other versions, the Slavonic was long confined within the narrow limits of this mode of transmission; but scarcely had the providence of God brought that discovery

* Baronii Annal. ad An. 880.

into operation, when measures were taken to issue forth thousands of copies into the different regions inhabited by people of Slavonic origin.

The first printed book of the Bible in Slavonic of which we have any account, is the *Psalter*, printed at Cracau, in Poland, 1491; of which a reprint appeared at Montenegro, 1495. The first edition of any part of the *New Testament* is the *Four Gospels*, printed at Ugrovallachia, 1512, the very year in which the first Greek Gospel appeared, and four years before the publication of the first edition of the Greek New Testament. A copy of this extremely rare edition I examined, in the library belonging to the printing-office of the Holy Synod. It is in small octavo, and well executed. The text, as far as I compared it, seemed to agree with that of the Ostrog Bible. Its publication was undertaken by order of John Basaraba, the Gospodar of Ugrovallachia, and the editorial care of the volume was committed to a monk of the name of Macarius, as may be gathered from the advertisement prefixed to it.

Before any part of the Scriptures was published in Russia, two other editions of the Slavonic Gospels appeared: the first at Belgrad, 1552, in folio; and the other at Negremont, 1562. Both editions were designed for the use of the Serbian churches.* In 1561, a second edition of the Psalter was printed at Venice; and the impressions that have since been carried through

* Dobrovsky, ut sup. xlvii.

the press at Wilna, Moscow, Ostrog, Kiev, Petersburg, and elsewhere, are too numerous to admit of specification.

On the subjugation of the Tatar kingdoms of Kazan and Astrachan, and the restoration of the empire to its ancient independence, the Tzar Ivan Vasilievitch directed his attention to the civilization and illumination of his subjects, and ordered schools to be opened in the principal towns, for the instruction of youth. Having also erected a number of new churches, and repaired those that had been injured by the Tatars, he caused measures to be taken for supplying them with those parts of the Scriptures which were appointed to be read in the daily services. In executing this order, it was found that, owing to the ignorance and carelessness of transcribers, numerous faults had crept into the text; to remedy which, as well as to establish a standard text, the Tzar resolved, in the year 1553, to establish a printing-office in Moscow, and authorized Macarius, the Metropolitan of all Russia, to select such persons as he should find best qualified for conducting the work. With a view to encourage and facilitate the undertaking, his Majesty ordered a house to be built for the office, at his own private expense, and allotted an annual sum for salaries, and the purchase of paper, types, and other materials. The direction of the work was committed to Hans Bogbinder, a native of Denmark, who was sent on purpose by his Danish Majesty, Christian III., during whose reign simultaneous efforts were making for furnishing that

country with the Scriptures in the vernacular language. The printing was committed to Ivan Fedoroff, Deacon of the Hostun Cathedral, and Peter Timofeeff; but, owing to a variety of obstacles, connected with the acquisition of the necessary materials, the printing did not actually commence till ten years afterwards, and in 1564 appeared the first-fruits of the typographical art in Russia, consisting of the Acts of the Apostles, the Catholic Epistles, and the Epistles of Paul. The volume is of the folio size, and the typography tolerably well executed; but the text is full of orthographical errors. The version is the Cyrillic, and was, no doubt, taken from the best manuscripts at that time existing in Moscow.

Although this primary attempt to put the Russians in possession of the word of God, through the medium of the press, was patronized by the highest authority in the empire, there were not wanting those who were hostile to its dissemination; and the printers, having been accused of heresy and magic, were obliged to emigrate from their native country, and took refuge, the former in Leopoldstadt, where he republished the Acts and Epistles, in folio, in the year 1573; and the latter in Wilna, where he published an edition of the Slavonic Gospels, in 1575, also in folio.

The first portion of the Old Testament printed in Russia was an edition of the Psalms, which issued from the Moscow press in the year 1577, in quarto; and it does not appear that any measures were in contemplation for an edition of the whole Bible in that metropolis; but, about this time, Constan-

tine, Duke of *Ostrog*, desirous of furnishing the inhabitants of the Polish provinces with the most effectual means of deciding the controversies then in agitation between the Greek and Roman Churches, formed the noble design of publishing, at his own expense, an edition of the entire Scriptures in the Slavonic language.

In order to obtain a correct text, the Duke assiduously collected all the MSS. he could find; but, although he succeeded in obtaining a number of copies of the New Testament, and certain parts of the Old, he was not able to procure any codex, containing the whole of the Scriptures in the Slavonic language. In the persuasion, however, that a translation of all the books of the Old Testament did exist, he was induced to apply to the Tzar Ivan Vasilievitch, who sent him, through Michael Haraburd, pronotary to the Grand Duke of Lithuania, "a complete copy of the Bible done from the Septuagint into the Slavonic language, upwards of five hundred years before that period, on the introduction of the Christian religion into Russia in the reign of Vladimir the Great."* The Duke procured, at the same time, many other copies of the Bible in different languages and characters, which he ordered to be examined and compared, that a perfect agreement might exist between the text of the edition about to be published, and that of the Scriptures in other tongues; but such were the discrepancies and faults detected

* Preface to the Bible.

by the collation, that not only was the mind of the benevolent projector of the work filled with anxiety and distress, but those who were hostile to it took occasion to magnify these blemishes, in order to disparage and counteract the whole undertaking. Yet these difficulties and impediments, so far from filling him with despondency, or inducing him to abandon the work, only stimulated him to greater activity—in the certain hope, that by the Divine blessing on his efforts, he should be enabled eventually to surmount them all. He, therefore, wrote letters, and sent messengers to many distant parts, to Italy, the Islands of the Archipelago, to many Greek, Serbian, and Bulgarian monasteries, and even to the head of the Oriental Church, the most Rev. Jeremiah, Archbishop of Constantinople, and ecumenical Patriarch, earnestly requesting, that persons might be sent him who were skilled in the Greek and Slavonic languages, and that they might bring with them correct and authenticated copies of the Sacred Text. His application was not without success. Both labourers and MSS. were forwarded to *Ostrog*; and by mutual consultation and aid, they prepared, in the course of some years, a copy of the whole Bible for the press.

The copies having been duly collated, and the necessary typographical arrangements made, the printing commenced, and in the year 1580 was published, in 8vo., the *first* edition of the *Slavonic New Testament*, accompanied with the Psalms in the same language. It was printed by

Ivan Fedoroff, the deacon originally employed to superintend the printing office in Moscow, and is of extreme rarity.*

In 1581, the *Editio Princeps* of the *Slavonic Bible* left the *Ostrog* press. It is printed in folio, on strong paper, and exhibits the text in two columns on each page. In certain copies the last leaf differs from the rest: some bearing the date 1580, June 12; and others, 1581, August 12. Those having both are exceedingly scarce. This difference of date has most probably arisen from the employment of the same composition, for the concluding sheet of the New Testament in this edition, that had been used the year before for the separate edition of the New Testament.

The title of the copy before me, which has both dates, begins thus, in red ink:—

“The Bible, that is to say, the books of the Old and New Testament in the Slavonic language.” Then follows, in black ink, a statement of the translation, being done with the utmost diligence and care, from the Greek of the Septuagint, and now published in the year of our Lord 1581. In the middle of the reverse, are the Duke’s arms, and both above and below it, are three stanzas of Slavonic poetry, each consisting of ten lines. Then follow two advertisements by the Duke; the first in Greek and Slavonic, and the other in Slavonic alone, stating the circumstances connected with the publication of the edition; after which, we have a long preface, occupying seven

* Dobrovsky, ut sup. p. 1. and Sopikoff’s *Russ. Bibliography*, No. 703.

pages, on the importance and utility of reading the Holy Scriptures; concluding with upwards of a page of eulogistic poetry on the edition, and the Duke, its patron and promoter, by Gerasim Danielovitch, who appears to have superintended the work. The following is a list of the canonical and apocryphal books, which I here present to the reader, that he may be apprized of the order of their arrangement in the Slavonic Bible.

OLD TESTAMENT.

Genesis.

Exodus.

Leviticus.

Numbers.

Deuteronomy.

Joshua.

Judges.

Ruth.

First Kings, (1 Samuel.)

Second Kings, (2 Samuel.)

Third Kings, (1 Kings.)

Fourth Kings, (2 Kings.)

First Chronicles.

Second Chronicles.

First Esdras.

Nehemia.

Second Esdras.

Third Esdras.

Tobit.

Judith.

Esther.

Job.

Psalms.

Proverbs.

Ecclesiastes.

Song of Solomon.

Wisdom of Solomon.

Jesus Sirach.

Isaiah.

Jeremiah.

Lamentations.

Baruch.

Ezekiel.

Daniel.

Hosea.

Joel.

Amos.

Obadiah.

Jonah.

Micah.

Nahum.

Habbakuk.

Zephaniah.

Haggai.

Zachariah.

Malachi.

First Maccabees.

Second Maccabees.

Third Maccabees.

NEW TESTAMENT.

Matthew.

Mark.

Luke.

John.

Acts.

James.

First Peter.

Second Peter.	Philippians.
First John.	Colossians.
Second John.	First Thessalonians.
Third John.	Second Thessalonians.
Jude.	First Timothy.
Romans.	Second Timothy.
First Corinthians.	Titus.
Second Corinthians.	Philemon.
Galatians.	Hebrews.
Ephesians.	Apocalypse.

To the end of Second Chronicles, the “Prayer of Manasseh” is appended, and the usual interpolations are found in the books of Esther and Daniel. The book called the “first book of Esdras,” is no other than the canonical book of Ezra. It is also deserving of notice, that the addition at the end of the Septuagint Version of the book of Job, Γεγραπτας δε, αυτον παλιν, &c. though at present found in the Slavonic Bible, was not inserted in this edition; but it contains the additional 151st Psalm, on the combat of David with Goliath. Prefixed to the different books of the New Testament, is an account of the writers, and the principal subjects of which they treat, by Theophylact, Archbishop of Bulgaria; and at the end are two tables, containing a specification of the daily lessons, and those of the particular feasts of the Greek Church. The whole closing with an eucharistic prayer in Greek and Slavonic, followed by the printer’s mark, the date, place, and printer’s name in the same languages. The compartments at the beginning of each book, as well as the initials of the chapters, are done from wooden blocks. The volume is divided into six parts, the leaves of which are separately num-

bered with the letters of the alphabet. In the Old Testament, the text is divided into chapters, but neither into paragraphs nor verses; in that of the New, the Apocalypse excepted, there obtains, besides the chapters, a minor division, marking the sections read in the churches. Some references to parallel passages are found in the margin, but they are sparingly introduced.—The letters of the alphabet are also used in the text itself, instead of full-length numbers, as Dan. ix. 24. $\bar{\epsilon}$ u $\bar{\beta}$ for “sixty-two; and Rev. xiii. 18. $\bar{\chi}$, $\bar{\xi}$, $\bar{\varsigma}$. for “six hundred and sixty-six.” Many of the more remarkable words are contracted, in imitation of Greek usage; and, owing to the negligence of the corrector of the press, numerous words are divided, and others, to the number sometimes of four or five, are joined together as if they were one word.

The slightest examination of the text of the Old Testament, in this edition, corroborates the historical notices respecting its preparation above stated, and leads to the conclusion that the editors did not print an exact copy of the Moscow MS. but compared it with the Greek MSS. obtained from Greece, and, most probably, with other versions in different languages, although they would naturally pay great deference to the Byzantine text. It is consequently to be regarded more in the light of an eclectic text, than as forming any independent authority in determining the question relative to the state of the Septuagint, from which it professes to be made. On comparing it, however, with the later and current edi-

tions of the Slavonic Bible, it is found to agree with the Alexandrian MS. in many places where they follow the readings of the Codex Vaticanus. Thus :

Gen. ii. 14. *idoushtshi*,* πορευόμενος, the reading of the Cod. Alex. and the Complut. Ed. ; but the present text has *prochodiashtshaia*, corresponding with προπορευόμενος of the Vat.

iv. 9. *onsheretshe*, Cod. Alex. ὁ δὲ ἔειπε. Cod. Vat. καὶ ἔειπεν. *i retshe*.

In other passages, both the Ostrog and the modern editions agree with the Alexandrian against the Vatican copy, as,

Gen. ii. 23. *v'ziata bist ci*. Cod. Alex. ἐλήμφθη αὐτή. The Cod. Vat. omits αὐτή.

iii. 14. *zvierii zemnich*, τῶν θηρίων τῆς γῆς. The Cod. Vat. has τῶν θηρίων τῶν ἐπὶ τῆς γῆς.

v. 20. *iako ta m'ti*, Cod. Alex. ὅτι αὐτὴ μήτηρ. The Vat. omits αὐτὴ.

iv. 11. *na zemli*, Cod. Alex. ἐπὶ τῆς γῆς. Cod. Vat. ἀπὸ τῆς γῆς, agreeably to מן-הארמה of the Hebrew text.

Of the various readings peculiar to this edition the following are examples :

Gen. i. 26, 28. adds *isviermi*, καὶ τῶν θηρίων. το τῶν ἰχθύων τῆς θαλάσσης.

iii. 9. Repeats *Αδαμ* ;—*adame, adame*

15. *iposredie ciemenem tvoim iposredie toia, to* ; “and between thy seed and between her's, it,” &c. The Com. Text has *i meshdou ciemenem toia : toi :* “and between her seed, *he*,” &c.

* I have been under the necessity of expressing both the Slavonic and Russ quotations in Italics, for want of proper types.

Gen. iv. 17. *I imenova imia gradou*, καὶ ἐπωνόμασε τὸ ὄνομα τῆς πολέως, conformably to the Heb. יִקְרָא שֵׁם הָעִיר.

22. *Sellasherodi Thovela cie biashe*—Σελλά δὲ ἔτεκε τὸν Θόβελ. οὗτος ἦν: but the Cod. Alex. has Σελλά δὲ ἔτεκε καὶ αὐτὴ τ. Θ. and the Vat. Σελλά δὲ καὶ αὐτὴ ἔτεκε, &c.

That the Slavonic text was made with the assistance of the Vulgate, or some ancient Latin MSS. found in the Bulgarian monasteries, or that it was at least revised and altered according to them, is proved by the following instances, out of many that might be adduced :

Gen. xlix. 1. *tchemou bili v' vas*. Vul. "quæ ventura sunt vobis." LXX. τί ἀπαντήσῃ ὑμῖν. Mod. Slav. *tchto sriashitshet vas*.

Job i. 1. *Moush bie v' zemli chous*. Vul. "Vir erat in terra Hus." LXX. Ἄνθρωπος τις ἦν ἐν χώρᾳ τῇ αὐσίδι.

Jer. xlv. 25. *nagi louk (na glouk) Alexandriiskii*, "on the Alexandrian tumult." The Vul. has *super tumultum Alexandriae*, in accordance with the Chald.; but the text of the LXX. reads τὸν Ἀμμων τὸν υἱὸν αὐτῆς: the translator taking מֹנִי to be a proper name, and reading מֹנִי, or having it recited to him, as בִּנְיָמִן.

Ezek. xlvii. 12. *na koshdii miesiatz*. Vul. *per singulos mensis*. LXX. τῆς καινότητος.

Dan. ix. 24. *dondesha obelshaet c'grieshenie*, agreeably to the ancient Lat. version, published by Sabatier: *quoad usque inveteretur delictum*. The LXX. has τοῦ συντελεσθῆναι ἁμαρτίαν. Thus also, instead of σφραγίσαι, the Slavon. has *skontchaetsia, ut finem accipiat*.

There can be no doubt, that were this edition carefully collated, it would yield a rich harvest of various readings, some of which might prove of essential service to some future editor of the Sep-

tuagint. It is true we are not acquainted with the age or quality of the Greek manuscripts which were consulted previous to its publication; but the same doubt remains respecting those according to which the Slavonic version has subsequently been corrected. By mature reflection on the nature and mutual dependencies of the readings, and especially by weighing them with those of the different editions and manuscript copies of the Septuagint, much light may yet be thrown on this important branch of sacred literature.

With respect to the Slavonic version of the New Testament, the learned have had better opportunities of appreciating its merits by the use which Griesbach has made of it in his critical edition of the Greek Testament. For the important contributions of which he availed himself, he was indebted to Dobrovsky, whose judgment on the subject of the version is as follows:—1. In the Gospels it agrees with the Codex Stephanus, or L of Wet. and Gries. more frequently than with other MSS., as also very often with Lambecii 28.—2. It leaves the Codex L. as often as several witnesses are opposed to it.—3. In the Catholic Epistles it chiefly follows the Codex A.—4. In the Acts and the Epistles of Paul it also follows ancient MSS, but sometimes one and sometimes another, yet, with a peculiar predilection, the Cod. E. and Lamb. 28.—5. The Apocalypse appears to be done chiefly from the Alexandrian Codex.—6. In general the Slavonic version is done from old Greek MSS., and even in the recent editions it

deviates from the common Greek text. It contains at least *three-fourths* of the readings which Griesbach has adopted into his text. Where he has few authorities, the Slavonic mostly corroborates the authority of the Textus Receptus; and where a great agreement obtains among the ancient MSS. in favour of a reading, it joins them against the common editions. It varies from Theophylact as often as it agrees with him, and has neither been altered from him nor the Vulgate.*

A cursory comparison of the readings exhibited by the Ostrog edition, with the quotations and references in Griesbach's Testament, will convince the biblical scholar that a much more minute and complete collation must be instituted, ere any accurate view can be obtained of the real state of the Slavonic version, or an unqualified reception be given to the authorities subjoined by the great Critic to his corrected text. As far as they go, they may be depended on as correct; but they are chargeable with considerable deficiency. Thus 1 John iv. 2, the Slavonic should be adduced in support of *γινώσκετε*, and the reading *καὶ πνεῦμα τῆς πλανῆς* should have been quoted; v. 1, the Ostrog edition has this remarkable reading, *ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ*, yet no notice is taken of it, although Griesbach not unfrequently quotes singular readings of minor importance; ver. 6, *δι' ὕδατος καὶ αἵμα-*

* Michaelis Neue Orient. und Exeget. Biblioth. VII. Theil. No. 131.

τοῦ καὶ πνεύματος is the reading both of the Ostrog text and of the current editions; ver. 10, *ὁ* is supported by both; ver 12 has τοῦ Θεοῦ in the first clause, as well as in the following proposition.

It is already known to the learned, that the controverted passage 1 John v. 7, is omitted in this edition. In all probability, it never formed part of any MS. of the Slavonic version. From a note from Poletika, inserted by Michaelis in his Introduction to the New Testament,* it would appear, that it was first inserted in a printed edition of the Acts and Epistles, in the time of the Patriarch Nikon; but that gentleman does not inform us whether the insertion was in the text, or merely the margin. Yet there is reason to suppose that the latter was the case, for in the second edition of the Slavonic Bible, printed in 1663, which was ten years afterwards, it is still left out of the text, and only occupies a place in the margin. At all events, the passage not being found in any of the Moscow MSS. of the Greek Testament, it must have been introduced merely on the authority of the Textus Receptus, which by that time had acquired great celebrity throughout Europe.

The Slavonic version, as contained in the earlier editions, and, indeed, in the modern, notwithstanding the changes which have been introduced into it, may be considered as one of the most verbal ever executed. Not only is every word and particle scrupulously expressed, and made, in general, to occupy the same place in the trans-

* Vol. II. p. 154.

lation that it does in the original ; but the derivatives and compounds, as well as the grammatical forms, are all successfully imitated.

During the space of nearly a century, this was the only edition of the entire Slavonic Bible, brought into circulation in Russia and the adjacent countries, in which the Slavonic had been adopted as the liturgical language. Yet, in the course of this period, besides several reprints of the Gospels and Epistles, not fewer than *seven* editions of the New Testament were issued from the press : viz. at *Evie*, near Vilna, 1611, octavo ; *Vilna*, 1623, octavo—the text of this edition is, in many places, corrected according to the Greek ; *Kuteinsky Monastery*, 1632, quarto ; *Evie*, 1635, quarto ; *Ibid.* 1641, octavo ; *Kut. Mon.*, 1652, quarto ; *Kief*, 1658, octavo. The impressions of 1632 and 1658 had the Psalms of David printed along with them. All these editions are of extreme rarity.

About the middle of the seventeenth century, the learned Nikon, whose talents had raised him from the lowest situation in life to the Patriarchate of all Russia, availed himself of the advantages and influence connected with this exalted dignity, to introduce a number of improvements into the church, and, among others, directed his attention particularly to the correction of the church books ; and there can be no doubt that it is to him we are to ascribe the proposition to reprint the Ostrog Bible. Being obliged, however, to give way to the rancour of his enemies, and subsequently degraded from the Patriarchal dignity, he was not honoured

to carry his noble purpose into effect; which is the more to be regretted, as there is every reason to believe that, qualified as he was by his erudition, and having at his command upwards of five hundred Greek manuscripts, which he had procured from Greece, he would have furnished the Slavonic Church with an edition of the Holy Scriptures, in as perfect a state as it was possible to produce at that period. Professor Müller,* indeed, asserts, that the text was actually corrected by Nikon; but a critical collation of the Ostrog edition with that published in his time, affords the most satisfactory proof, either that he did not perform the emendatory labour ascribed to him, or, what is more probable, that it was not deemed advisable to make use of his corrections, lest a still greater handle might be given to those who had already taken alarm at the alterations he had introduced into the books appropriated to ecclesiastical use.

This edition, the second of the Slavonic Bible, was published, in folio, at Moscow, 1663, in the reign of Alexie Michailovitch. It professes to be corrected as carefully as possible, “with the help of God;”† but only a few of the more trivial faults have been removed,‡ and these are almost exclusively such as relate to the typography. It re-

* Sopikoff, p. 49.

† Title.

‡ In editione Mosquensi 1663, in qua textus Ostrogiensis recusus fuit, non nisi pauci, iique leviores errores sublati sunt. Longe plures et graviore mansere incorrecti, qui tamen vel obiter inspecto textu Græco facile emendari potuissent.—Dobrovsky Instit. Slav. Introd. p. liii.

tains the reading $\delta \tilde{\nu} \iota \omicron \varsigma \tau \omicron \tilde{\nu} \Theta \epsilon \omicron \tilde{\nu}$, 1 John v. 1, only, as observed above, the testimony of the heavenly witnesses is received into the margin. Some foreign words, and such as were considered as improperly expressing the sense, are exchanged for others more adapted to express the meaning; but these alterations are extremely scanty. It has been asserted,* that various renderings having been found in the former edition to favour the peculiar tenets of the Roman communion, and opposed to the doctrines of the Greek Church as established in Russia, they were expunged, and the passages corrected in that published in Moscow; but no such instances have ever been specified, and the supposition is totally irreconcilable with the fact, that Constantine was a faithful son of the Greek Church.

Among others engaged about this time in laudable attempts to purge the Slavonic version from the imperfections with which it was chargeable, one of the most distinguished was Epiphanius Slavinetzky, who had received his education in the monastery of the Catacombs at Kief, and was employed, together with some other monks, in translating a number of useful works from the Greek Fathers into Slavonic, which appeared in Moscow in the years 1664 and 1665. The incorrectness of the Bible, which had already gone through two editions, becoming more and more apparent, the Tzar was induced to appoint this monk to make a new translation, under the eye of

* Kohl. p. 21.

the Metropolitan, and with the assistance of some of the more learned priests, who had a solitary but agreeable retreat assigned them near Moscow, where they might prosecute their labours undisturbed by the bustle of the world. They commenced with the New Testament, and had finished a rough copy, when a stop was put to the work, by the death of the Metropolitan. The translation is said to be very literal, but it has never been published.*

No further steps appear to have been taken in the correction or printing of the Holy Scriptures, till the time of Peter the Great. This extraordinary monarch, during the thirty-six years of whose reign the Russian empire made greater progress in civilization than it had done for the space of two whole centuries, issued an ukase in the year 1712, ordering the printed Slavonic text to be carefully compared with the Greek of the Septuagint, and rendered in every respect conformable to it. The revision was committed to Theophylact Lopatinsky, Archimandrite of the Zaikonospaskian monastery, and a monk of the name of Sophronius Dikoudieff, and certain others as assistants. They were particularly charged to render the chapters, verses, and punctuation conformable to the division obtaining in the LXX; and where they found any verses omitted, a confusion of chapters, or any passages that seemed to give a sense opposed to that of the LXX, they were directed to consult

* *Opit' Kratkoe Istorii Ruskoi Literaturi.* St. Petersburg, 1823, 8vo. p. 75.

Stephan Iaborsky, a dignitary of great learning, who entered with all his soul into the plans of his august monarch, and was successively Metropolitan of Räsan, Administrator of the Patriarchate, and Protector of the Spiritual Academy of Moscow; and in 1721, on the opening of the Holy Synod, he was appointed its President. He lived chiefly with Peter, and was celebrated for his pulpit eloquence, and his general erudition.* His decision on every difficult point connected with the correction of the Slavonic version was to be considered as a law to those engaged in its amendment.

While the work of revision was in progress, the Tzar undertook his second grand tour through foreign countries, and, during his residence in Holland, where he had already, in the year 1698, granted to Tessing, a printer, the privilege of printing and vending books in the Russian language for the term of fifteen years, he entered into an agreement with Johannes van Duren, printer at the Hague, and Daniel van Leven, in Amsterdam, by which they bound themselves to furnish his majesty with an edition of the Dutch Bible, in folio, leaving the one half of each page blank, to receive an impression of the Slavonic text; so that both versions might appear in parallel columns. When finished, the whole was forwarded to Petersburgh, and sent to the printing-office of Alexander Nevsky, where the Slavonic was ordered to be supplied. These orders appear

* *Opit' Kratkoe Istorii Ruskoi Literaturi.* St. Petersburg, 1823, 8vo. p. 106.

to have been obeyed with great alacrity, as it regards the New Testament; for, according to the title-pages, the Dutch part was finished in 1717, and the Slavonic by the 31st of October, 1718. When ready, copies were immediately distributed among the nobility and other personal friends of the monarch, with the view, it is supposed, of rendering his subjects familiar with the language of Holland, the flourishing state of the arts and sciences in which country he so much admired, and between which and Russia, he was desirous of establishing a closer connection, in order to ameliorate the condition of his people, and perfectionate his naval prowess. From some expressions in the dedication by van Duren, it would seem, that one object of the edition was, the distribution of the Scriptures on board the ships of war; which, being commanded and manned partly by Russians and partly by Dutchmen, it was conceived their wants would be more suitably supplied by a Bible in both languages.

It is of this work that Millar writes, in his *History of the Propagation of Christianity* :* “The *Czar*, as we are informed, has lately ordered the Bible to be printed in the *Russian* language, that copies thereof may be had in every family; that every person should learn to read the *Scriptures of the Old and New Testament*, and, that none be allowed to marry, but those who can read the same. And by letters from *Hamburgh*, of December 12th, 1722, we are told, that advices from *Petersburgh* say, that printed Bibles have been

* Vol. II. p. 516. Edin. 1723, 8vo.

distributed to every family there, and the like will be done throughout all Russia.”*

The assertion, that the language in which the Tzar caused the Scriptures to be printed was the *Russian*, is the more excusable, as little distinction was made at that time in foreign countries, between the *Slavonic* and the common *Russian*, and, especially, as the Slavonic title-page itself contains the erroneous statement: *Napetshatacä iazi'kom' Rossiskom'*, “printed in the *Russian* language.” The fact is, that the version is that of the Slavonic Bible, previously printed in Moscow. A copy of this curious and scarce edition is preserved in the Library of the Academy of Sciences in St. Petersburg, where I have had an opportunity of examining it. Of the two columns, that forming the inside one is occupied by the Dutch, printed in Roman capitals; in the opposite column is the Slavonic, in an old fashioned character, with all the abbreviations of the common Slavonic Bibles. A great discrepancy is observable in the space taken up by the contents of the two columns; the Dutch language not admitting of that conciseness with which the Slavonic has imitated the original. The order of the Books is different from that of the Slavonic New Testament, and is rendered conformable to that adopted in the Dutch, and most of the western versions.

On proceeding to print the Slavonic part of the Old Testament, it was found, that, independently of the difference arising from the order of the Books, and the rejection of the Apocrypha by the Dutch,

* Vol. II. p. 516. Edin. 1723, 8vo.

numerous discrepancies existed between the two versions; the one being done from the translation of the Seventy, and the other from the Hebrew original. In consequence of this discovery, the Holy Synod presented a memorial to the Tzar, shewing, that as the Bible, translated by the Reformers, did not agree with the confession of the Oriental church, it was unsuitable to join it to a translation acknowledged to be authentic. Orders were accordingly given to desist from printing the Old Testament; and, from the extreme scarcity of the copies of the New, it would appear that their distribution was, in a great measure, suppressed. Sopikoff* states, that the edition was destroyed.

The revision of the Slavonic version proceeded so slowly, that it was not brought to a conclusion before the end of 1723, nearly twelve years from the time of its commencement. On the 5th of February, 1724, his Majesty ordered the revised copy to be put to the press, and again gave the strictest injunctions, that it should be perfectly conformable to the text of the LXX. In September following, he also ordered a separate and correct edition of the Psalms to be printed: but his death, which took place a few months afterwards, put a stop to the execution of both these works. His successor, the Empress Catharine, had scarcely assumed the reins of government, when she issued an ukase, ordering the Synod, *in corpore*, to give their testimony to the correctness of the version; but the measures adopted for

* Russ. Bibliography, No. 716. See also Catalog. de la Biblioth. de le C. de Boutourlin, Paris, 1805, p. 15.

its publication, were again rendered abortive by her decease. And when they were revived, ten years afterwards, by order of the Empress Anna, such were the obstacles thrown in the way of their execution, by the members of the Holy Synod, that the work sunk into oblivion till the time of Elizabeth, who would brook no longer delay; and accordingly, in 1751, appeared the edition, the text of which had been in a course of revision for near a century, and which forms the basis of all the succeeding editions of the Slavonic Bible. It was printed in St. Petersburg, and forms a ponderous folio, being executed in a large type, and containing, besides the text, long and elaborate prefaces, and tables of contents, together with a table of the lessons for every day in the year; and a catalogue of Hebrew and Greek names occurring in the Bible, arranged in alphabetical order, with brief explanations. The copy lying before me is that used by the Prefect of the Academy at Kief, Gideon, the principal corrector of the press; and contains, besides his final corrections, an attestation, with his name and the date at the foot of every page, that it had been read along with the originals, and was permitted to be printed. The text is divided into two columns, as it had been in the preceding editions, and is presented to the view of the reader in one unbroken whole, excepting the division into chapters. The numbers of the verses are inserted in the margin, a plan now generally approved of, as greatly facilitating the understanding of the sacred volume.

In finally preparing the text of the Old Testa-

ment for the press, recourse was had not only to different editions of the LXX, but also to the Greek text of the Polyglott; and the apocryphal books of Tobit and Judith, which had formerly been translated from the Vulgate, were now retranslated from the Greek. One of the prefaces contains a detailed account of the changes introduced into the text, and an explanation of the various marks employed to point out the nature of these emendations.

Slow as was the progress made in publishing the Holy Scriptures for the benefit of the Russians during the seventeenth and the former half of the eighteenth century, editions were now rapidly multiplied, so that between the year 1751, when the Bible of Elizabeth appeared, and 1816, when the first stereotype edition, printed by the Russian Bible Society, left the press, not fewer than *twenty-one* impressions of the whole Slavonic Bible, besides numerous editions of the New Testament, were put into circulation. The following catalogue exhibits the place, the date, and the size of each edition of the Bible:

Moscow	1756.....	Fol.
St. Petersburg.....	1756.....	Do.
Moscow	1757.....	Do.
Kief	1758.....	Do.
St. Petersburg.....	1759.....	Do.
Moscow	1759.....	8vo. 4 voll.
Ibid	1762.....	Fol.
Ibid	1763.....	Do.
Slovanka	1766.....	
Moscow	1778.....	8vo. 5 voll.
Kief	1779.....	Fol.
Moscow	1784.....	Do.

Kief	1788	8vo. 5 voll.
Moscow	1790	Fol.
Ibid	1797-98.	Do.
Ibid	1802	Do.
Buda	1804	8vo. 5 voll.
Moscow	1806.	large 8vo.
Ibid	1810	Fol.
Ibid	1813	8vo. 4 voll.
Ibid	1815	8vo.*

From the printing-office of the Russian Bible Society, in St. Petersburg, the following stereotype editions of the Slavonic Bible have been issued.

The 1st Edition	1816.
2d and 3d	1817.
4th, 5th, and 6th	1818.
7th, 8th, and 9th	1819.
10th, 11th, and 12th	1820.
13th	1821.
14th	1823.
15th and 16th	1824.

Besides these editions, which are all in 8vo., the Society published, at St. Petersburg, the following 4to. editions, also in stereotype.

1st and 2d Editions	1819.
3d and 4th	1820.
5th	1821.

If we include 15,000 copies of the Bible, and 10,000 New Testaments, printed at the office of the Holy Synod in Moscow, the total number of Slavonic Bibles and New Testaments issued by the Russian Bible Society, during the ten years of its active existence, will amount to 205,546.

* Sopikoff, No. 112—129. Dobrovsky, ut sup. LVI. Eighteenth Report of the B. and F. Bible Society, App. p. 132. Compare with the above catalogue the statement contained in the Third Report, App. p. 151.

CHAPTER V.

Of Russian Versions of the Scriptures—Franciscus Skorina—His early Version and Editions—The Version of Glück—The Modern Russian Translation—The New Testament—Psalms—Octateuch—Present State of the Russian Bible Society—Opposition of the Jesuits.

IN most of those works which have been published on the History of Biblical Translations, both in Britain and on the Continent, and in our most approved Introductions to the study of the Holy Scriptures, a considerable degree of obscurity and confusion is found to exist on the subject of the Slavonic and Russian Versions. Thus, it is almost universally maintained,* that either the first edition of the Slavonic Bible, or at least the Peutateuch in that language, was printed at Prague, in the year 1519. Yet, in an interesting little work, published by the Rev. James Townley, under the title of “Biblical Anecdotes,” London, 1813, in 12mo. p. 111. this volume is distinctly and accurately stated to be “the oldest *printed* edition of the *Russian* Scriptures.”

About the beginning of the sixteenth century, considerable changes were introduced into the

* Michaelis, Eichhorn, Jahn, Augusti, Horne, Marsh's Hist. of Trans. p. 2. Pinkerton's Greek Church, p. 81.

Russian language, in consequence of the relations subsisting between Russia and Poland, the progress of the Poles in grammar and lexicography, and other powerfully operative causes, whereby a peculiar Polish Russian dialect was formed, which continues to be spoken to this day by the common people inhabiting the provinces, comprehended under the name of White Russia. It was into this dialect in the early stages of its formation, that the Pentateuch and other detached portions of the Scriptures were published about the period above specified.

It is cause of regret, however, that, with the exception of the works themselves, no documents have been handed down to us, from which we might collect some information respecting the translator, the circumstances which originated his version, or those attending its publication and circulation. All that we know is, that his name was Franciscus Skorina; that he was born in the ancient town of Polotsk, situated on the Dvina and Polota, that he was Doctor of Medicine, and that his version was made in Vilna, while he resided in the house of Jacob Babitch, burgomaster of that town. It is conjectured by Dobrovsky,* that he undertook the work at the suggestion of Sigismund, King of Poland, and that, accompanying the monarch to Vienna in 1515, it was easy for him to procure in that city the Slavonic types necessary for printing his translation. Be this as it may, so much is certain, that in the year

* Literary Tour through Sweden and Russia.

1517, he printed the Book of Job, the Proverbs of Solomon, and the Apocryphal Book of Ecclesiasticus; in 1518, the Book of Wisdom, Ecclesiastes, the Canticles, and the four Books of Kings; and in 1519, the five Books of Moses, the Books of Joshua, Judges, Ruth, Judith, Esther, the Lamentations of Jeremiah, and the Book of Daniel. These Books were all carried through the press at *Prague*, where it is likely Skorina would have published the whole Bible; but, certain political differences having taken place between the Bohemian and Polish Courts, he was obliged to leave that town for *Vilna*, where he published the Acts of the Apostles, and the Apostolical Epistles, in the year 1525. From several of his prefaces, (for each book has its separate preface,) it would appear, that he not only had translated all the Prophets, but that, if he did not, it was at least his intention to translate and publish the whole Bible. The Books above specified are all that have yet been discovered. The copies appear to have been all sent into Lithuania and White Russia, as every attempt to find one in Bohemia has proved abortive. An account of several of those still preserved in public or private libraries, will be found in Sopikoff's Russ. Bibliography, No. 108, where most of the prefaces are given at full length.

Of a copy of the Pentateuch, belonging to the Library of the Academy of Sciences in St. Petersburg, I have lately been favoured with the perusal, by the State Counsellor and Professor Krug, from whose profound historical and antiquarian researches we may soon expect much light, both

in regard to the Slavonic and Russian Scriptures, and the state of the Slavonic dialects, as spoken at the beginning of the sixteenth century. It consists of 688 pages, in 4to. and is printed on strong paper, with a good type, and is still in an excellent state of preservation. A number of historical pictures are interspersed, done from wooden blocks, and representing the tabernacle, the ark, the altar, the high priest, &c. The initial of each chapter is also ornamented with images from blocks. In the frontispiece, inclosed within a decorated border, is the title, of which the following is a fac simile:

БІВЛІЯ РУСКА

ВЫЛОЖЕНА ДОКТОРОМЪ

ФРАНЦИСКОМЪ СКОРИНОЮ

ИЗЪСЛАВНАГО ГРЯДЯ ПО

ЛОЦЬКА, БОГЪ КОСТИ И

ЛЮДЕМЪ ПОПОЛИТЫМЪ

КДОБРЫМЪ НАЧЕНІЮ

i. e. “The Russian Bible, translated by Dr. Franciscus Skorina, of the celebrated town of Polotzk, to the glory of God, and the advancement of the people in good instruction.” The second page of the title is ornamented with a plate, representing the expulsion of the rebel angels from heaven, above which is a gross representation of

the Trinity. Then follows a general preface to the Bible, occupying ten pages, besides which, a separate preface is prefixed to each book; the chapters also have each a brief table of contents, and in the margin are a few scattered references to parallel passages.

With respect to the version itself, it is evidently done from the Vulgate, and not from the Slavonic, although the readings of this latter version, or of the LXX. from which it was made, have been adopted in particular instances. Sometimes differing from both, it gives a rendering peculiar to itself. Of its coincidence with the Vulgate, the following will serve as examples:—

Gen. i. 2. *i tmi bili poverchou bezdni.* Vul. *et tenebræerant super faciem abyssi.* Slav. *i tma verchou bezdni*, agreeably to καὶ σκότος ἐπάνω τῆς ἀβύσσου of the LXX.

v. 5. *i naretche.* Vul. *appellavitque.* Slav. *i naretche Bog.* LXX. καὶ ἐκάλεσεν ὁ Θεός.

Ibid. *i bist vetcher i outro den edin.* Vul. *factumque est vespere et mane, dies unus.* Slav. *i bist vetcher i bist outro den edin.* LXX. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρῶτῃ, ἡμέρα μία.

6. *vodi ot vod.* Vul. *aquas ab aquis.* Slav. *vodi i vodi.* LXX. ὕδατος καὶ ὕδατος.

ii. 3. *ichshe sotvoril Bog dabi tchinil.* Vul. *quod creavit Deus ut faceret.* Slav. *ichshe natchat Bog tvoriti.* LXX. ὃν ἡρξάτο ὁ Θεὸς ποιῆσαι.

4. *Süia sout bitia.* Vul. *Istæ sunt generationes.* Slav. *Süia kniga bitüia.* LXX. Ἡ Βίβλος γενέσεως.

8. *Rai Kochanüia iznatchala.* Vul. *Paradisum voluptatis a principio.* Slav. *Rai vo Edeme na vos-totsiech.* LXX. παράδεισον ἐν Ἐδὲμ κατ' ἀνατολὰς.

Gen. ii. 12. *Bdelioum i kamen Onichin.* Vul. *bdelium, et lapis onychinus.* Slav. *anthrax i kamen zelenii.* LXX. ὁ ἄνθραξ καὶ ὁ λίθος ὁ πράσινος.

23. Skorina has imitated the paranomasia *virago*—*vir*, by which the Vul. expresses that of the Heb. וִירָא and וִירָאָה: whereas it is entirely lost both in the Slav. and the LXX. The latter has γυνή and ἄνδρὸς; the former, *shena* and *mousha*; but Skorina, “She shall be called *moushataia*, because she was taken from *mousha*.”

iii. 15. *Ona and eia, She.* Vul. *ipsa.* Slav. *toi, He.* LXX. αὐτός.

viii. 4. *nagorach Jarmenskich.* Vul. *super montes Armeniæ.* Slav. *na gorach Araratskich.* LXX. ἐπὶ τὰ ὄρη τὰ Ἀραράτ.

xli. 45. *Spacitel zemle.* “Saviour of the land,” in imitation of the Vul., *Salvatorem mundi.* The Slav. has merely transcribed the Ψονθομφανηχ of the LXX.

xlix. 10. *ne otimetcia dostoinost tzareva et Joudi ni kniaz ot bedr ego donele prüidet onshe posilaem est, i toi boudet tchaianie narodom.* “The regal dignity shall not be removed from Judah, nor a prince from his loins, until he come who is to be sent, and he shall be the expectation of the peoples.” Vul. *Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat, qui mittendus est, et ipse erit expectatio gentium.* Slav. *ne oskoudieet kniaz ot Joudi, i voshd ot tchresl ego dondeshe prüidout olloshenaia emou: i toi tchaianie iazikov.* LXX. οὐκ ἐκλείψει ἄρχων ἐξ Ιουδα, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκία ἐθνῶν.

To multiply instances would be superfluous, as these are sufficient to prove that the Vulgate formed the basis of Skorina's version; yet it will be necessary to adduce a few examples to shew that he did not follow it universally, but some-

times adopted the renderings of the Slavonic, or the LXX. Thus :

Gen. i. 2. Where the Vul. has *vacua*, Skorina renders it *neoukrashenna*, "unadorned," or "not arranged," agreeably to the ἀκατασκεύαστος of the LXX., and the earlier editions of the Slavonic version.

ii. 2. *dnia shestago*. Slav. *v' den shestii*: both "on the sixth day." The Vul. *die septimo*, agreeably to the unanimous testimony of Heb. MSS.

iv. 1. *Boga radi*, "for the sake of God," which is also the rendering of the Slav.; but the Vul. has *per Deum*.

v. 22. *i ougodi Enoch Bogou*. Slav. *ougodishe Enoch Bogou*: both agreeing with the LXX. ἐν-ηρέστησε δὲ Ἐνὼχ τῷ Θεῷ. Vul. *Et ambulavit Henoch cum Deo*.

xi. 9. The Vul. retains the Hebrew name, *Babel*. Skorina and the Slav. have *smeshenie*, "confusion," answerable to συγχυσις, the rendering of the LXX.

xviii. 1. *vpoloudni*. LXX. μεσημβρίας, "at noon." Vul. *in ipso fervore diei*.

To these examples, I shall only add a few for the purpose of shewing, that, although Skorina drew chiefly upon the Vulgate, as the source of his version, and availed himself, at times, of the assistance afforded him by the Slavonic, or the LXX., yet he did not uniformly follow these translations, but ventured, in several instances, to differ from all three.

Gen. ii. 10. Heb. לְאַרְבַּע נָחָלִים. LXX. εἰς τέσσαρας ἀρχάς. Vul. *in quatuor capita*. Slav. *v' tche-tiri natchala*: but Skorina gives it properly, *vo tche-tiri reki glavnüie*, "into four principal rivers."

13. For כּוֹש the LXX., Vul., and Slav. have *Ethi-*

opia. Skorina, *zemlio mourinskouio*, "the land of the Moors," which is also the rendering of the Polish version, and that of Luther.

Gen. xxxi. 13. The Vul., agreeably to the Heb., *Ego sum Deus Bethel*. The LXX. and Slav., "I am God who appeared to thee in the place of God." Skorina, *Iaz esm Bog iavivüicia tobie nameste Bethil*. "I am God who appeared to thee at the place Bethel."

xlix. 26. The words נִירְאָהוּ בְּיָמָיו, are thus rendered by Skorina: *i naverchou povviashtshennago meshi bratieio ego*, "and over him who was consecrated among his brethren:" whereas, they are translated by the LXX. καὶ ἐπὶ κορυφῆς ᾧ ἡγήσατο ἀδελφῶν, and in the Vul. *et in vertice Nazaræi inter fratres suos*. The present Slav. text has, *i na versie (glavi) bratii, imishe obladashe*, "and over (on the heads of) brethren whom he governed;" but the Ostrog edition exhibits the following rendering: *i na verse ego iashe bist starii bratiiä*, "and over him who was the elder of the brethren."

In his preface to the Acts, the translator being himself a physician, could not help adverting to the professional character of Luke, and no doubt rejoiced to find, that he could shelter himself under such a noble precedent from the accusations brought against him as a layman, for intermeddling with what was considered at that time to belong exclusively to the priests. And in that prefixed to the book of Daniel, he meets the objection which he knew would be brought against his publishing the Scriptures in his vernacular language, by the statement, that that book, originally written in Hebrew and Chaldee, had not only been translated into Greek by Theodotion, and into

Latin by Jerome, but also into the Syriac and Egyptian languages.*

The next attempt that was made to furnish the Russians with a version of the Scriptures in their vulgar tongue, was that of Ernest Glück, Dean of the Lutheran Church in Livonia. This clergyman, a native of Saxony, after going through a course of study at Altenburg, Wittemberg, and Leipsig, proceeded to Livonia to promote the interests of religion among its inhabitants. Finding that they were still destitute of the Holy Scriptures, he formed the noble resolution of furnishing them with a version done immediately from the original texts; and in order to qualify himself fully for the task, he returned to Hamburgh, where he spent some time with Edzardi, the celebrated Hebraist, whose time was divided between his two favourite objects, the conversion of the Jews, and a course of gratuitous instruction in the Oriental languages, with a view to prepare others for that work, as well as for the spread of the Gospel generally. On his return to Livonia in the year 1680, Glück commenced the Lettonian translation, a work which occupied the greater part of his time for eight years; but while he was engaged in it, his attention was also directed to the destitute condition of the Russians (mostly Dissenters) inhabiting the East Sea Provinces, for whose benefit he proposed the establishment of schools, translated and printed a number of elementary books in the Russian language, and, with the assistance

* Sopikoff, ut sup. No. 108.

of a Russian priest, whom he maintained in his house at considerable expense, he proceeded to prepare a version of the whole Slavonic Bible, into the dialect at that time most generally spoken in Russia, in which he was encouraged, as he states, in the year 1699, by the beneficial effects resulting from his Lettonian translation, which had left the press the preceding year.

It has been erroneously supposed, on the authority of a Francfort catalogue, referred to by Lelong,* that this Version of Glück's was printed in Holland, at the expense of Peter the Great, in the year 1698.† That it would have been published at the Russian printing office of Kopievitch, in Amsterdam, there is little reason to doubt, had it survived the siege of Marienburg in 1702; but it was destroyed, with the whole of Glück's library and papers, on that occasion. The impossibility of its being printed in the year 1698, is proved by the language of Glück himself, who in the year 1699, represents the translation as still being in hand. "Yet I have not been idle, but confiding in the Divine goodness, I have prepared school books in the Russian language, and *maintain* in my own house, though at no small expense, an aged Russian priest, whom I *employ* as my assistant in translating the Slavonic Bible into the common Russian language; and I confidently hope, that the Lord God will also bless this work for his own glory, and the salvation of men, as he has

* Bibl. Sacra. p. 441.

† Marsh's Hist. of Transl. pp. 6. 28, 29.

done what has been effected for the use of the Lettonians. In this I am encouraged by letters, both from Germany and Moscow, especially those from Golovin, the Ambassador of the Tzar.”*

Besides proving the point in reference to which I have adduced this document, it furnishes us with the following interesting facts; that a version of the Scriptures into the vulgar language of the Russians, actually was undertaken by Glück; that the Slavonic text formed the basis of his translation; that he wisely availed himself of the assistance of a native Russian priest; and, that he was sanctioned in the undertaking by the Russian Ambassador, who no doubt countenanced it with the express approbation of Peter the Great.

Having been driven by the horrors of war to Moscow, Dean Glück was kindly received by the Tzar, who knew how to appreciate his abilities, and employed him in founding a Gymnasium in that city; but it does not appear, that he ever succeeded in any renewed attempts at Biblical translation.

In Adler's *Bibliotheca Biblica*, No. 4001. 8. notice is taken of a “*Novum Testamentum Russicum, Moscuæ, 1702;*” but it is nothing else than the text of the old Slavonic Version.

Owing to the more successful cultivation of literature in Russia, subsequent to the time of Peter the Great, and especially since the reign of

* *Suin Otetchestva*, 1821, No. 41. p. 24.

the Second Catharine, when the French language became more the object of study among the higher classes than their own ancient dialect, the style of the Scriptures continued to be familiar only to ecclesiastics, to antiquaries, or to such of the peasants and others, as made conscience of regularly attending the offices of the church, or were in the habit of reading the Slavonic Bible, and other books composed in the church language. When, therefore, public attention was roused to the importance of the Holy Scriptures, by the establishment of the Russian Bible Society, it was soon found, that, notwithstanding the avidity with which copies of the ancient version were purchased, numerous thousands must be debarred the privilege of acquiring a knowledge of revealed truth, except some measures were adopted to provide them with a translation in their vernacular dialect. Such, however, was the veneration in which the Slavonic was held, and so serious were the prejudices which, it was conceived, the proposition of such a measure would necessarily excite in the minds of many of the ecclesiastics, that not even the most sanguine and powerful of the friends of the Institution dared to make it.

Under these circumstances, nothing less than an imperial *ukase* could give birth to such an undertaking. And it pleased the Most High, by whom "kings reign, and princes decree judgment," at this very juncture, to suggest the subject to the mind of the Emperor in so very powerful a manner, that he instantly gave orders that the translation should be executed. The President of

the Society having, in the beginning of 1816, presented his Majesty with a copy of each edition of the Holy Scriptures, published in different languages by the Society, he was particularly struck with the circumstance, that, while measures were adopting to prepare vernacular versions for several of the rudest tribes in the empire, simultaneously with the exertions made to translate the oracles of God into the languages of so many distant nations, *his own Russians* still remained destitute of the boon mercifully designed to be freely communicated to all. He therefore ordered the President to acquaint the Members of the Holy Synod with his wish, that a version of the New Testament should forthwith be undertaken in the Modern Russ. This order was forwarded to the Synod on the 23d of February, 1816; and, on their part, it was resolved, that, as the undertaking was calculated to be useful, it should be recommended to the Members of the Committee of Spiritual Schools, to select such individuals belonging to the Spiritual Academy of St. Petersburg, as appeared most competent to the discharge of so important a task, and when the version was made, to submit it for revision to the Clerical Members of the Bible Society. Thus, to borrow the words of Prince Galitzin, the Emperor himself “opened the seal of a language, which, from its being less intelligible, had veiled from many Russians the Gospel of Jesus, and laid it open to children, from whom, not design, but the effects of time, had hitherto concealed it.”

When the four Gospels were ready, a Com-

mittee of Revision was formed, which held its weekly sittings in the Nevsky Monastery; and the first edition appeared in 1819, in a thick octavo volume, the Slavonic text being printed along with the modern translation in parallel columns. Such was the demand for this work, that the Committee were obliged to print, in the course of the same year, two editions, consisting of 15,000 copies. In 1820, not fewer than 50,000 of the Gospels and Acts were issued from the press, which only tended to increase the desire of the Russians to obtain the whole New Testament in their common dialect.

To these portions the Epistles were successively added, as they passed the Committee of Revision; but it was not till 1823, that the *first edition* of the *entire* Testament appeared. This event, on which are suspended such infinitely important consequences to millions of the human family, may justly be considered as forming an epoch, not only in the history of the Russian Bible Society, but in that of the empire among the inhabitants of which the copies are now in a course of widely extended circulation. It is neatly printed in 12mo., without the accompaniment of the Slavonic text, from which, indeed, it differs in so many instances, that it was deemed prudent not to place them before the public in such manifest opposition to each other. The title, which is embellished with a vignette representing an open Bible, surrounded with a glory, is as follows: *Gospoda nashego Isousa Christa Novii Zaviet. Pervim izdaniem Sanctpeterburg, v'typographii Rossiskago Bibleiskago Obshtshestva, 1823.*

i. e. "The New Testament of our Lord Jesus Christ. First edition. St. Petersburg, at the printing office of the Russian Bible Society, 1823." Next follow three distinct prefaces; the first of which contains the blessing of the Holy Synod, and the names and titles of the Imperial Family, as uniformly prefixed to editions of the Holy Scriptures in Russia. The second is an address to the Christian reader, printed verbatim from that prefixed to the first edition of the Four Gospels in Modern Russ, which, after pointing out the incalculable value and importance of the Holy Scriptures, furnishes the reader with a succinct account of the languages in which the Bible was originally written, and of the subsequent translation of the Old Testament into Greek. The Slavonic Version is next adverted to; and, after describing the changes which the Slavonic language had undergone, and the necessity thence arising of a new translation, the authors insert the Imperial mandate, in consequence of which the present work had been undertaken, and conclude with an earnest call to "read, give ear, believe, fulfil, be made wise, and be saved." It is signed by *Michael*, Metropolitan of Novogorod and St. Petersburg; *Seraphim*, Metropolitan of Moscow and Kolomna; and *Philaret*, Archbishop of Tver.

The third preface contains an address to the reader, with special reference to the present complete edition. Having once more adverted to the necessity of a new translation, the writers proceed to account for the entire omission of the Slavonic text, which, considering the authority it had ac-

quired from the sanction of nearly ten centuries, some might regard as unwarrantably slighted by such an act—declaring, that it was solely with a view to convenience and utility, that the inestimable treasures of Divine truth might be placed within reach of the poor, and that even children might be instructed in the knowledge of the Divine law.

With respect to the execution of the version, the following avowal is made; that, although the translators would not obstinately defend every part of it; yet, having continually laid it at the feet of the hypostatical Word, they felt confident that he would defend his own truth, correct their imperfections, and enlighten their darkness; and in this hope, they proceeded anew to the examination of every word in the version that had at all been called in question, endeavouring, as much as possible, to present the reader with an exact, and at the same time, perspicuous representation of the original, uninfluenced by any false principles of interpretation.

In answer to the query, why the Russian translation did not more exactly correspond with the Slavonic text? it is stated, that it was the object of the translators to follow, with the utmost possible exactitude, the readings of the original Greek, as contained in the most ancient and authentic MSS., from which the Fathers of the church made their quotations, or which are still preserved to the present day. To make this more plain to the reader, an instance is adduced from Luke ix. 23, where the word “*daily*” is omitted in the Slavonic;

but καθ' ἡμέραν being found in many ancient MSS., and being quoted by Chrysostom, it was deemed proper, on this authority, to receive the reading as part of the original text. The Metropolitan, Michael, being deceased, this preface is signed by his successor, *Seraphim*, and the Archbishops of Moscow and Tver, *Philaret* and *Jonah*, and bears the date of 25th of October, 1823.

Notwithstanding the reference made in this last preface to the authority of MSS., the number of alterations made on this ground is not by any means so great as might have been expected. Thus, both the Slavonic and Russian texts retain the following readings :

- | | |
|---------------------------------------|------------------------------------|
| Matt. vi. 1. ἐλεημοσύνην. | Matt. xxiii. 8. Χριστός. |
| 13. The Doxology. | Luke ii. 23. Ἰωσηφ. |
| 18. ἐν τῷ φανερῷ. | John i. 28. Βηθαβαρᾶ. |
| viii. 31. ἐπίτρεψον ἡμῖν
ἀπελθεῖν. | Rom. i. 16. τοῦ Χριστοῦ. |
| ix. 4. εἰς μετάνοιαν. | 1 Cor. i. 23. ἑλλῃσι. |
| 35. ἐν τῷ λαῷ. | vi. 20. καὶ ἐν τῷ πνέυματι,
&c. |
| -xii. 8. καὶ. | |

Sometimes readings are retained, though the translators were doubtful respecting their genuineness. In this case they are inclosed within brackets : for example—

- | | |
|---|---|
| Matt. xvi. 20. Ἰησοῦς. | Rom. viii. 1. μὴ κατὰ σάρκα |
| Luke x. 22. καὶ στραφεῖς πρὸς
τοὺς μαθητάς, ἔειπε. | περιπατῶνσιν, ἀλλὰ κατὰ
πνεῦμα. |
| John xix. 35. καὶ. | xi. 6. εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ
χάρις· ἐπεὶ τὸ ἔργον οὐκέτι
ἐστὶν ἔργον. |
| Acts ix. 5, 6. σκληρόν σοι πρὸς
κέντρα λακτίζειν. Τρέμων
τε καὶ θαμβῶν ἔειπε· κύριε, τί
με θέλεις ποιῆσαι; καὶ ὁ
κύριος πρὸς αὐτόν. | 1 Cor. x. 26. τῶν γὰρ κύριου
ἡ γῆ καὶ τὸ πλήρωμα αὐτοῦ. |
| | Gal. iii. 1. τῇ ἀληθείᾳ μὴ πεί-
θεσθαι. |

Besides the various readings specified in the preface, the following are some of those we have noticed :

Mark xiv. 72. Slav. *i vtoroe alektor vozglasi*. "And the second time the cock crew." The Russ adds, *totchas*, "And immediately the cock crew the second time;" which is supported by very respectable authorities, and is quite in the style of Mark.

John vii. 26. where the Slavonic has, simply, *iako cei est Christos*, "that this is Christ;" the modern Russ, following ἀληθῶς, renders the passage thus: *tshto On podlinno Christos?* "that He is indeed Christ?"

1 Cor. vii. 3. The Slav. has *dolshnouio liobov*, "due love," corresponding to ὀφειλομένην ἐννοίαν of the Greek Vulgate: but the Russ, on the very best authority, has only *dolshnoe*, "that which is due:" yet, in the 5th verse, where the identical uncial MSS., A B C D E F G, with more cursive ones, the very same versions, and many of the Fathers, all agree in rejecting τῇ νηστείᾳ καὶ; the Russian translators have not ventured to expunge the word "*fasting*," but give the passage as in our common version.

Acts i. 4. Slav. *c' nimishe i iadii*, "And eating with them," from the reading συναλιζόμενος; but the Russ, *i sobrav yich*, "and having assembled them," according to the true reading, συναλιζόμενος.

ii. 44. The Slav. follows the reading, φόβος τε μέγας ἦν ἐπὶ πάντας αὐτούς, whereas, in the Russ, it is entirely omitted.

1 Tim. vi. 19. Slav. "that they may receive, *vietchnouio shizn*, "*eternal life*." Russ, *istinnoi shizni*, "*real life*," adopting ὁντως instead of αἰώνιον.

1 Pet. iv. 14. The Slav. omits καὶ δυναμῶς, and reads simply "the Spirit of glory and of God," but the Russ adopts the fuller reading, and repeats the word "Spirit" thus: *Douch slavi i sili, Douch Boshii*—"The Spirit of glory and of power—the Spirit of God."

Other instances of a difference in the transla-

tion, arising from the adoption of various readings, might here be produced; but we must omit them, to leave room for the insertion of a few other passages, in order to shew in what light they were viewed by the translators.

Matt. xix. 28. *Istinno govorio vam vi posliedovavshie za Mnoio, v' takibitie, kogda siadet S'in tchelovietcheskii na prestole slavi svoei, siadete i vi, &c.* "Verily I say unto you, you that have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit, &c. The Slavonic word here retained as a translation of *παλιγγενεσία*, properly signifies a new or second state of being, and being connected both in the Slavonic and Russ versions with the following words, and not with those immediately preceding, no such difficulty attaches to the passage as occurs in some other versions, and in most editions of our own.

xxv. 14. *Ibo On postoupit podobno tcheloviekou,* "For He shall act like a man," &c. filling up the ellipse from the immediate antecedent, "the Son of man," instead of adopting the words, "the kingdom of heaven," from the first verse of the chapter.

32, 33. In our common version, the action of the shepherd is limited to the separation of the sheep from the goats; in the Russ it is extended to what follows, thus: "As a shepherd divideth the sheep from the goats, and placeth the sheep on his right hand and the goats on his left."

xxvi. 45. *Vi v'ce eshtshe spite i potchivaete.* "Ye are all still sleeping and taking your rest! Behold the hour," &c.

xxvii. 52, 53. *I mnogii tiela ousopshich sviatich voskresli i vishedshi iz grobov, po voskresenii Ego, voshli vo sviatii grad.* "And many bodies of deceased saints arose; and coming forth out of the graves, after his resurrection, they went into the holy city," &c. According to this punctuation, which is confirmed by the Slavonic version, these saints resuscitated immediately on the death of Christ, but remained still in their se-

pulchres, till he arose, as the first fruits of them that sleep in death.

Mark iii. 19. In the Russ, this verse closes with the words, "who also betrayed him," and ver. 20th begins, "They entered into an house," &c.—a much more natural division than that obtaining in the common editions of the English New Testament.

iv. 36. The Slavonic has *poiashtsha ego iakoshe bie v' korabli*. "They took him as he was in the ship." The Russ, *olpravilis c' Nim v' lodkie, v' Kotoroi On bil*; "they set off with him in the boat, in which he was."

vi. 20. *i bereg ego*: "and he took care of him."

vii. 3. The Russ, omitting *πυγμῇ* altogether, simply renders the passage, "For the Pharisees and all the Jews eat not, without having washed their hands;" but the Slavonic has in the text *trüioshtshe* "by throwing up a little," and in a note at the foot of the page, *do lakot*, "up to the elbow."

19. The Slavonic, by retaining the Greek word *ἀφ' ἑδρων*, renders the passage absolutely unintelligible; the Russ, *i vichodit von tchiem otdielæetcia netchistoe ot vsiakoi pishtshi*, the force of which cannot be given in any translation, but the meaning is, "and passeth or goeth out, by which is separated the impure parts of all food."

xiv. 56. Russ. "The testimonies *ne bili dostatotchni*, were not sufficient," agreeably to the rendering of the most approved translators. The Slav. has *ravna*; "were not equal."

72. Slav. *i natchen plakushecia*. "And he began to weep." Russ. *i vishedshi stal plakat*. "And going out, he wept."

Luke ii. 1. *πασαν την οἰκουμένην* is rendered *v'cei zemlie*, "all the land:" but the Slav. has *vcelennouio*, "the inhabited globe."

22. Slav. *eio*, "her purification." Russ. *yich*, "their."

vi. 1. *v' soubbotou pervouio po vtorom d'ne Paschi*. "On the first sabbath after the second day of the Passover." The Slav. only gives *δευτεροπρώτῃ* etymologically.

Luke xvii. 21. Both Slav. and Russ. have *vnoutr*, "the kingdom of God is *within* you."

John iii. 3. "Except a man, *rodilsia snova*, be born again." The Slav. has *svishe*, "from above."

Acts xiii. 36. *David, v' svœe vremia posloushiv izvolenïio Boshio, potchil*, "David having, in his time, served the will of God, fell asleep."

48. *Koi bili predoustavleni k' vietchnoi shizni*, "that were predestined to eternal life."

xiv. 23. *Roukopoloshiv takshe yim presviterov*. "And having laid hands on presbyters for them."

xvii. 22. *otchen naboshni*, "very religious."

30. *Bog popoustiv bit*. "God having suffered the times of ignorance to be."

Col. i. 15. *roshden preshde v'sakoi tvari*; "Begotten before every creature:"—a rendering evidently founded on the dogma of the eternal generation. The Slavonic gives the passage literally: *pervoroshden v'ceia tvari*. "The first-born of every creature."

1 Thess. i. 5. *ἐν πληροφορίᾳ πολλῇ* is rendered *so mnogami svidietelstvami dostoværnosti*, "with many credible testimonies."

1 Tim. iii. 15, 16. *Stolp i outvershdenie istini i bezprekoslovno velikaia blagotchestïia taïna: Bog iavilsa vo ploti*, &c. "The Pillar and establishment of the truth, and incontrovertibly great is the mystery of godliness: God manifested himself in the flesh," &c. This construction of the passage given, as it is by the sanction of the principal dignitaries of the Greek church in Russia, must be regarded as possessing considerable importance in the question at issue between the Catholics and Protestants: viz. Whether the church be the pillar and ground of the truth? or, the truth, the pillar and ground of the church? According to the above interpretation, or rather punctuation, no countenance is given to either party by this portion of divine truth. This punctuation is adopted in the critical editions of the Greek Testament, published by Griesbach, Knappius, and Vater.

On comparing parallel passages in the different

Gospels, or such phrases as are parallel in the same Gospel, the reader must be sensible of a greater want of uniformity than is allowable in translations of the Sacred Scriptures. Certain liberties also, which cannot admit of justification at the bar of impartial criticism, will now and then be found, such as the omission of *καὶ ἐγένετο*, "and it came to pass," the undue limiting of certain general expressions, or the imparting of a greater degree of perspicuity to the version than what is found in the original; but, as a translation, it may, on the whole, be placed on a level with the most respectable productions of the kind, that have been published in modern times. While its character has been more or less determined by the results of various critical discussions to which a spirit of biblical research in the nineteenth century has given rise, it has happily remained untainted by the influence of that daring system of interpretation which fritters down into absolute insignificance some of the more expressive and characteristic terms in the New Testament, and converts the sacred dictates of inspiration into a mere charade, to exercise the powers of human ingenuity, or furnish a fund for literary amusement. The Russian New Testament not only forms a bright gem in the imperial crown of Alexander, by whom it was suggested, but is a monument to the learning and abilities of those who prepared the translation.

In the course of eight months after it was finished, the whole was carefully stereotyped, and 20,000 copies struck off for immediate distribu-

tion. Great was the joy of the Russians on receiving so precious a boon; and glorious have been the effects resulting from its impartation:—effects which may be expected to increase in proportion as the light of Divine truth shoots its piercing beams across the empire.

VERSION OF THE PSALMS.

If it was necessary that the Russians should be furnished with a modern version of the New Testament, the necessity was still more imperious in regard to the Old. The Slavonic being a servile metaphrase of the Septuagint, naturally inherits all the faults of that ancient version, and, in addition to these, possesses many peculiar to itself. Numerous passages, especially in the book of Job, are wrapped up in impenetrable obscurity: so that the most learned ecclesiastics have found it utterly impossible to attach to them any meaning whatever. This fact being made known to the Emperor, he ordered a translation of the books of the Old Testament to be undertaken, to correspond with that which had been made of the New; and, as no part of the ancient Scriptures was more generally read, or likely to prove of greater utility, than the Psalms of David, it was resolved, that a version of that book should be published without delay.

The principal labour in the preparation of this version devolved upon the Rev. Dr. Pavsky, of the cathedral in St. Petersburg, the first

Hebrew scholar in the empire; and, although it commenced long after the translation of the New Testament, it was ready before it, and was published, in duodecimo, 1822. The edition consisted of 15,000 copies; yet, so great was the demand for the book, that it was found necessary to multiply them to a degree unprecedented in any country, so that, within the space of two years, upwards of 100,000 copies left the press. The following will serve as specimens of the version:—

Psalm ii. 12. *Potchtile S'ina*. “Honour the Son.” The Slav. is a literal translation of the Greek, *δρασασθε παιδείας*, “Receive correction.”

xvi. 1. The words *טובתי בל-עליך*, which the LXX. render *τῶν ἀγαθῶν μου ὃν χρεῖαν ἔχεις*, and the Vul. *bonorum meorum non egēs*, and with which the Slav. agrees, are thus given in the Russ: *niet mnie blag kromie Tebia*, “There is no good to me besides thee.” The translator appears to have followed the rendering of Symmachus, *ἀγαθὸν μου* (or *μοι*) *ὃνκ ἔσσιν ἄνευ σου*; thus rendered by Jerome: *bonum mihi non est sine te*.

lxxxiv. 7. *Prochodia dolinoio platcha, oni prevrashtshaiout ee v' istotchnik, i doshd odievaet ee blagosloveniami*. “Passing through the valley of weeping, they convert it into fountains, and the rain clothes it with blessings.”

ciii. 5. *Nasishtshaet blagami shelanie tove*. “With good things he satisfieth thy desire,” following the rendering of the LXX. *ἐπιθυμίαν σου*.

cx. 3. *v' den rati Tvoei narod Tvoi gotov vo blagoliepüi svieshtshennom. Kak rosa iz tchreva zari, tak ou Tebia ionoshestvo Tvoe*. “In the day of thy combat, thy people are ready in sacred pomp. As the dew from the womb of Aurora, so with thee are thy youths.”

VERSION OF THE OCTATEUCH.

The translation of the other books of the Old Testament having been committed to the learned members of the Spiritual Academies of *St. Petersburg*, *Moscow*, and *Kief*, it was expected that this division of labour would hasten its completion. At the beginning of 1822, the Pentateuch, and the books of Job, Proverbs, and Ecclesiastes were translated, and forwarded to the Committee of Revision; and the Archbishop Philaret had commenced the translation of Isaiah. The Committee of the Bible Society, finding that the first edition would make several volumes, urged the propriety of sending the first volume to the press; which proposal, though it met with some opposition, was ultimately carried, and an edition, consisting of 10,000 copies, of the Five Books of Moses, Joshua, Judges, and Ruth, was accordingly undertaken.

This edition, though ready for publication at Midsummer, 1824, has not yet made its appearance; not having obtained the sanction and blessing of the Holy Synod. Nor is it likely soon to see the light, unless the successor of Alexander act in the spirit by which that illustrious monarch was guided when he ordered the translation to be made.

Having brought over a copy of this edition with me to this country, and as it is still problematical what may be the fate of the work, I shall here present the biblical student with a few of the more

remarkable renderings to be found in the Penta-teuch.

Gen. ii. 2. *K' sedmomou dnio*. "By the seventh day." The Slav., following the LXX., has "the sixth day."

10. *tchetire ricki*, "four rivers."

12. *בדלח* is rendered *oniks*, "the onyx."

iii. 15. *ono boudet porashat tebia v' golovou, a ti boudesh shalit ego v' piatou*. "He shall crush thy head, but thou shalt sting his heel."

iv. 1. *את-יהוה* is rendered *ot Gospoda*, "from the Lord."

3. *מקץ ימים*, *a fine dierum*, is here given by *Spoustia nieskolko Vremeni*. "After the lapse of some time."

v. 22, 24. *Enoch chodil pred Bogom*. "Enoch walked before God." To justify this translation, the original should have been, *ויתהלך לפני אלהים*, or *וילך*: whereas, the words are *ויתהלך את*, and have a much more emphatical signification.

vi. 3. *Ne vietchno Douchou Moemou bit prenebregaemou tcheloviekami (simi)*. "My spirit shall not be eternally treated with despte by (these) men."

xx. 16. *A Sarre skazal: vot, Ia dal bratou tvoemou tisiatchou siklei serebra; vot, eto tebie pokrivalo dlia otchei, pred v' siemi nachodiashtshimsia s' toboio, i pred v' siemi protchimi tchobi znali tebie*. "But to Sarah he said, Behold, I have given to thy brother a thousand shekels of silver: Behold, it will be a veil for thine eyes, before all who are found with thee, and before all others, that they may know thee."

xxiv. 63. *v' pole progouliatsia*, "to walk in the field." This rendering, though countenanced by the Syriac, and the interpretation of Aben-ezra, is not supported by the other versions, or Scripture use. LXX. *αδολεσχησαι*. Aquila, *ὁμιλησαι*. Symmachus, *λαλησαι*.

Gen. xlix. 5. *oroudia shestokosti metchi yich*, "Instruments of cruelty are *their* swords."

10. *Ne otnimetsia skipetr ot Joudi, i shezl ot nog ego, poka ne pridet Primiritel, i Emou pokoriatsia narodi.* "The sceptre shall not be taken away from Judah, nor the staff from his feet, until the *Peace-maker* come, and to him shall the peoples submit."

13. חוף ימים, rendered in English "a haven for ships," the Russ gives by *beregach moria*, "the sea shores."

21. *Nephtalim terpentin vietvistii, raspouskaioshtshii prekrasnüia vietvi.* "Nephtalim is a branchy terebinth, spreading forth beautiful branches."

1. 19. *ibo Ia boios Boga*, "for I fear God." The rendering of Onkelos, ארי דחלא רי אנא, and of the ancient Samaritan, according to a Greek scholiast in the Vatican, καὶ γὰρ φοβούμενος Θεὸν ἐμὲ ἐγώ.

Exod. i. 21. *Bog oustroial cemeistv Evreiami*, "God built up the families of the Hebrews." This translation is according to the interpretation of Krafft, Mendelsohn, Michaelis, and Dathe, but renders the passage forced, and the construction unnatural.

iii. 14. *Ia esm Tot, kotorii esm*, "I am what I am."

xvii. 16. *Potomou tshto, skazal on, znamia Jehovi v' roukie moei, bran ou Gospoda protiv Amalika iz roda v' rod.* "Because," said he, "the banner of Jehovah is in *my* hand, there shall be war with the Lord against the Amalakites from generation to generation."

Deut. xxxiii. 16. *i na tiemia nailoutchshago iz brat'ev svoich*, "and on the crown of the *choicest* of his brethren."

The version being done immediately from the Hebrew, necessarily presents a text, in numerous instances differing from the Slavonic; but nowhere is this more observable, than in the chronological statements in the fifth of Genesis, there

being a difference of a hundred years, with minor discrepancies, between the numbers as found in the Hebrew and Greek Bibles. This want of agreement is noticed in a note to the third verse, which is all that was required; but the translators have also given in numerals, within brackets, in each verse, the computation of the Septuagint, which not only makes the text look awkward, but presents the subject with an undue degree of prominence to the unlearned reader.

I cannot conclude this chapter without expressing a confident hope, that the noble biblical undertakings, so auspiciously begun in Russia, will not be permitted to fall to the ground. A gloomy cloud has indeed hovered over the Bible Society in that empire for the last two years, by which its bright and continually extending prospects have been obscured, and in consequence of which, its exertions have of late become almost entirely paralyzed. But it only requires, under God, the return of Imperial favour, to give to the Institution even more than its former vigour and prosperity. It still exists in all the plenitude of its official sanction, in all its various ramifications, throughout the empire, and in all its mechanical preparations for attaining the grand, though simple, end of its establishment. That the high auspices under which it was formed should have in any measure diminished, even in appearance, must prove a source of deep regret to every one who wishes well to the immortal interests of the numerous millions which constitute the population of Russia; but, if I mistake not, the causes ope-

rating to produce that diminution, are not of a nature peculiarly calculated to excite any serious alarm as to the permanent inactivity of the Society.

Having been frequently asked, since my return from Russia, what these causes might be, I hesitate not to express the following, as my decided personal conviction relative to the subject :

It is not unknown to the reading world, that, previous to the institution of the Bible Society in St. Petersburg, the Jesuits had made such progress in imbuing the minds of Russian youths, and other members of the orthodox church, with strong predilections in favour of the dogmas of Rome, as necessarily to excite the attention of government, and lead to a closer and more unremitting inspection of their proceedings. It was not, however, till they had succeeded in corrupting the principles of a young nobleman of distinguished rank, and framed a system of intrigue against the Bible Society, that measures were taken to expel them from the empire. Possessing a magnificent college in the Sadovii street, close to the house presented by his Majesty to the Society, they were so chagrined at the mark of Imperial favour displayed in that gift, that they became quite clamorous in their opposition to its principles and proceedings; in consequence of which, and their other delinquencies, an *ukase* was issued, similar in its effects to that of Darius the king, in which it was ordered: "Now therefore Tatnai, Governor beyond the river, Shethar-boznai and your companions, the Apharsachites, which are beyond

the river, *be ye far from thence ; let the work of this house of God alone ;* let the Governor of the Jews, and the elders of the Jews, build this house of God in his place." Ezra vi. 6, 7. In less than two hours after their college had been surrounded in the dead of night by the gens d'armes, their papers were secured ; and, being wrapped in sheep-skin shubes, which had been provided for them, and placed in the sledges in waiting at the door, they were speedily conducted over the frontiers.

Conceiving these measures as originating with, or at least powerfully supported by his Excellency Prince Galitzin, then Minister for Ecclesiastical Affairs and Public Instruction, the Jesuits formed designs of the most deadly hatred against that worthy nobleman, and left no method untried by which they might lower him in the opinion of his Imperial Majesty, and precipitate him from those stations of high official trust, which he had so long and so honourably filled. As the President and most cordial supporter of the Bible Society, he became the object of their insidious attacks. Failing in their attempts to make any powerful impression on the minds of the Russian clergy, who, in proportion as they are versed in the writings of the Greek Fathers, must perceive the incongruity of any opposition being made to the reading of the Scriptures by the laity, on the part of those who profess so unbounded a reverence for these writings, the proscribed sect resolved to try what might be effected by political intrigue. The revolutionary spirit which had appeared in some countries of Europe, and the desire so

strongly expressed in others of having certain ancient institutions re-modelled to suit the exigencies of modern times, appeared, to their minds, to furnish a powerful handle by which to gain their object. They now set every engine at work to impress the public mind, and especially those in power, with the belief, that between the members of the Bible Society and the Carbonari of Italy, the Burschenschaft of Germany and the English Radicals, there existed a real and systematic connection. While their emissaries were secretly active in conducting the wheels of the machine, by which numbers of the students were deluded throughout Protestant Germany, they were unremitting in their attempts to corrupt the public vehicles of information, introducing inuendoes into the statements given of popular movements, and harping on the tendency of Protestantism and Bible Societies to foment divisions, and produce civil and religious discontent. Nor did they stop here. By their agents in Russia, with which country they still maintain a powerful, though covert, alliance, and especially through the instrumentality of certain leading politicians, at the Conferences of Laybach and Verona, they did every thing in their power to lodge in the mind of Alexander a conviction, that Bible Societies are politically dangerous; that the reading of the Scriptures by the laity cannot fail to disseminate revolutionary principles; and, that the real, though concealed, object of their members and abettors, is the dismemberment of organized society.

The mind of the august Monarch was too en-

lightened, and he was too well acquainted with the distinguished individuals in his own empire who had established and were carrying on the operations of the Society under his own public sanction, to believe that there could be any real ground for such accusations. But, as the Jesuits ultimately succeeded in forming a strong party in the Russian metropolis, to re-echo their criminations, it was deemed politic, that the object of their inveterate enmity should resign those high posts in which he stood peculiarly exposed to the shafts of their malice. The Institution, by this measure, lost its noble and most indefatigable President; but, although its operations have not been subsequently carried on as heretofore, nothing in the shape of an attempt has been made to put it down: not even the slightest shadow of evidence against any of its members, as desirous of interfering with political arrangements, has been alleged, and the abettors of the mis-named Society of Jesus must first flatter the Greek clergy into the belief that they are wiser than Chrysostom, Basil, Damascene, and others of the Fathers, ere they can lead them, as a body, to act in flagrant opposition to such high and venerated authorities.

Let the Divine Word only have free and unrestricted circulation among mankind, and, besides accomplishing its higher and more important design, the eternal salvation of the soul, it will secure, by the influence of an Invisible, but Omnipotent Authority, as a *present* part of that salvation, the conscientious discharge of every

relative duty. "Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. **FEAR GOD. HONOUR THE KING.**" 1 Pet. ii. 13—17.

CHAPTER VI.

Leave Moscow—Borovsk—Maloi Iaroslavetz—Distress of Napoleon—Kaluga—Auxiliary Bible Society—Excellent State of the Prison—Character of the Town—Passage of the Oka—Alexin—Tula—Roads in Russia—Profanation of the Sabbath—Orel—Bible Society—Aged Priest—Imprisoned Actresses—Kursk—Bielgorod—Grand Procession—Bishop Eugenius—Kharkof—Pultava—Tchernigof—The Dnieper.

HAVING spent nearly a month in Moscow, in anxious expectation of the summer roads, we again proceeded on our journey on the 13th of April. Besides other civilities shewn us by the Postmaster General, we were kindly furnished with a regular government postillion, armed with sword and pistols, who generally drove on before us, to have the horses waiting our arrival at the different stations. From the recent and still continued melting of the snow, we found the roads in a most wretched state, and had scarcely lost view of the city, ere we were convinced that we had been by no means too precipitate in leaving it.

The route we pursued was that leading to *Kaluga*, which town we expected to have reached the following day; but an inevitable detention, occasioned by the want of horses, greatly retarded our progress. In the small town of *Borovsk*, which is pleasantly situated on the elevated banks of the

Protva, and contains about 5000 inhabitants, we dined at the house of the Agent for the Post, whom we found to be a Tatar, and his wife a Kalmuc—their little daughter furnishing us with a specimen of the mixed race, which afterwards attracted so much of our notice in the south of Russia.

We next passed through *Maloi Iaroslavetz*, which is rather romantically situated on the summit of a steep hill, on the eastern bank of the *Louja*, and will ever be memorable in the annals of Europe, as the spot where Napoleon lost his first battle on the disastrous retreat from Moscow.* His object was to gain *Kaluga*, which, if he had attained it, would have saved his army, as he would have found a fine open road towards a more genial clime, and the most abundant stores of provisions for his troops; but the resistance he met with at this place from Kutuzof's army, obliged

* About half a league from the town, at the commencement of the bend of the *Louja*, in the habitation of a weaver, an old, crazy, filthy, wooden hut, and in a dirty dark room, parted off into two by a cloth, the man, who had made Europe to tremble, was reduced to a state of the most complete despondency. Crossing his arms, with a look of consternation, when he heard the report of the unassailable nature of the Russian position, he hung his head, and remained as if overwhelmed with the deepest dejection. Absorbed in an abyss of profound reflection, he fell into such a stupor, that none of those about him could draw from him a single word. Scarcely could a nod of the head be obtained from him by dint of importunity. He spent the night in great agitation,—now rising, now lying down again, and calling incessantly, yet not a single word betrayed his distress.—See Segur's History of the Expedition to Russia, Book ix. Chap. iii.

him to strike off towards the town of *Medyn*, and so forward to Smolensk, where nothing awaited his men but famine and death, in its most horrid forms. Some idea may be formed of the condition to which the town of *Maloi Iaroslavetz* was reduced, when it is stated, that it was successively taken and retaken *seven* times in the course of three days. "Never," says Segur, "was field of battle more eloquent. Its marked features; its ruins covered with blood; the streets, the line of which could no longer be recognized, but by the long train of the dead, whose heads were crushed by the wheels of the cannon; the wounded, who were seen issuing from the rubbish, and crawling along, with their garments, their hair, and their limbs half consumed by the fire, and uttering lamentable cries—all attested the extreme obstinacy of the conflict." The gate of a monastery on the left side of the ravine, and the adjacent parts of the wall, still exhibit marks of the balls, as do also the sides of a frame, inclosing a head of Christ, which is placed above the gate, while the head itself is reported to have remained uninjured. It may easily be conceived what an additional degree of sanctity has been attached to it, in consequence of this circumstance.

Having transacted some Bible Society business with the Protopope, and procured a fresh relay of horses, we set out for *Kaluga*, but were benighted before reaching one of the adjacent stations. How to pass the night, it was difficult to determine—as we found it impossible to cross a small river that intercepted our progress, the

bridge over which had been carried away by the ice, and we could hear of no house near us in the shape of an inn. At length we procured admittance into one of the most wretched cabins we ever recollect to have visited ; the inmates of which had not tasted milk or animal food for upwards of a year, but subsisted entirely on *tchi*, or soup made of sour cabbages—a dish of which the Russians in general are exceedingly fond. In the same room, common both to the rational and irrational members of the family, we erected our portable beds with all possible dispatch, in order to relieve our minds from the alarming apprehensions of fire, unavoidably forced upon them, by the seeming indifference with which the peasant's wife every now and then made the sparks fly from a flaming brand of wood—the only substitute she had for a candle. Having procured a raft in the morning, we crossed the river without any difficulty, and reached *Kaluga* a little before noon.

The day after our arrival, we delivered our letters of introduction to the Governor and Bishop, from whom, and other leading men in the Committee of the Kaluga Auxiliary Bible Society, we obtained the most satisfactory accounts of the progress of this infant Institution. It had not existed much above a year ; but in this short space, it had remitted to the Petersburg Committee not less than 20,000 rubles, and engaged twenty-five corresponding agents to carry its views into effect, in the sphere marked out for its labours. The population of the government is estimated at 866,000 souls. Several thousand copies of the

Scriptures had already been disposed of among them, and a fresh order had lately been forwarded for a more plentiful supply. We strongly recommended to the Committee the importance of forming Branch Societies and Associations, and were happy to find them cordially disposed to adopt the plan, and take measures for establishing one of these minor institutions in each of the eleven districts into which the government is divided. In the Bishop and two Archimandrites residing here, we found zealous and active advocates of the Bible Society.

From the Governor, we received the most polite attentions during the whole of our stay. On the 18th, after returning from a visit to the Bishop, who resides at a monastery about three versts from the town, we waited on his Excellency, according to appointment, in order to accompany him to the prison, which we had expressed a wish to visit. We had scarcely started from his residence, when the whole town seemed to be in motion; the Master of Police, and several of the police-officers having set off at full speed to announce the approach of the Governor.

The prison is a heavy stone building, at the lower end of the town, but was in such an admirable state of order, cleanliness, and discipline, that it might almost have served as a model for that about to be constructed by the Prison Society of St. Petersburg. A proper classification had been made of the prisoners, according to their sex, age, and degree of criminality. The cells were roomy and well-aired. The hospital, apothecary's

shop, chapel, bath, kitchens, &c. were all executed in a style that quite astonished us. Among other arrangements tending to promote the improvement of the prisoners, we were happy to find a library and reading-room—to which, although it was already partially supplied with the Scriptures, we appropriated a few copies of the Gospels and Apostolical Epistles in Slavonic and Modern Russ, in the hope they might, by the Divine blessing, prove the means of directing some of the prisoners to Him who came into our world to “proclaim liberty to the captive, and the opening of the prison to them that are bound.” The whole of these excellent arrangements is to be attributed to the humanity and public spirit of the Governor, which have not escaped the notice of the Emperor, by whom he has been openly applauded as a pattern to all who occupy similar stations.

Having visited the town hospital, a large and magnificent building, in an elevated situation, where the air itself is medicine, the foundling, and lying-in hospitals—all of which wore the same marks of order and cleanliness; we proceeded to the house of the Vice-Governor, where we found a large dinner-party assembled, most of whom we had previously met at the table of the Governor. I had here the pleasure of sitting next to a young Archimandrite, whose conversation discovered him to be a man of learning, and apparently of no ordinary attainments in piety. On this occasion, as on many others, it gave quite a glow to Christian affection, to recognize, amid the difference of outward forms, that oneness of feeling and pur-

suit which distinguishes the disciples of the Redeemer.

Kaluga is justly considered to be one of the more important towns in Russia. It is situated on the left bank of the *Oka*, is about eight versts in circumference, and contains 26,000 inhabitants. The streets are regular, and the houses, in general, wear a respectable appearance. The number of churches amounts to thirty, some of which are occupied by the *Starobriadsi*, or Old Ceremonialists, whose priests receive regular ordination in the national church, although the sect obstinately refuses to comply with its received forms. The exterior of the cathedral presents an elegant specimen of modern architecture, and the inside exhibits a display of magnificence, perhaps scarcely surpassed by any church in Russia. The donations made to it by the merchants, who in general are very opulent, are said to have been immense. The three sides of the square in which it is situated, are occupied by a large edifice, containing government stores, with two long wings, reaching to the banks of the *Oka*, one of which comprises the Courts of Justice, and the other the Spiritual Academy. This institution, which only numbered *forty* students when it was opened about six years ago, now affords instruction to *four hundred and sixty*. A little to the west of this building, is an excellent stone bridge, four hundred feet in length, by sixty in height, which has been raised across a gulley, the sides of which being covered with gardens and huts, greatly enhance the romantic appearance of the scenery. The elevated

situation of the town, the noble view of the river, and other diversities of prospect, combine to render *Kaluga* one of the most agreeable and healthy places in the empire.

Instead of prosecuting the high road to the south, we judged it expedient to proceed by way of *Tula*; and accordingly set out for that town on the afternoon of the 19th. After passing a park of artillery, we were interested by the remains of an ancient fort, which appears to have commanded the river, and a pass to the right, close to which we counted a number of tumuli, that bespoke the contests and carnage of former times. About seventeen versts distant from *Kaluga* we passed over one of the estates of the Princess Galitzin of *Moscow*, where the only people we observed at work were females—some breaking hemp, some mending the roads, and others managing the plow. More robust pictures of health we never recollect to have seen in any country.

We arrived, considerably after dark, at the bank of the *Oka*, which, after flowing nearly due east from *Kaluga*, turns towards the north, and runs past the town of *Alexin*, which here occupies a commanding situation on its eastern bank. According to the statement given us at the ferry, the river is at this place 1000 feet in breadth, by 72 in depth. It abounds in fish, and is navigable almost to its source, in the government of *Orel*. The raft being at the opposite side, our postillion fired one of his pistols as a signal, which soon brought it over for our use; and, although owing to the darkness of the night, we found some diffi-

culty in getting our carriages safely conveyed into it and out again, as well as in climbing the steep and narrow defile which leads up to the town, we ultimately succeeded in reaching the summit of the bank about midnight.

Alexin is a poor looking place, but from its very elevated situation at the passage of the *Oka*, it is of considerable importance in a military point of view. The object of the Bible Society seemed scarcely to be known among the inhabitants, whom we found in the most destitute circumstances with regard to the Scriptures, and were glad we had the prospect of bringing their case before the *Tula* Auxiliary Committee, *Alexin* being the frontier town of that government.

The following day we proceeded across a fine thriving country to *Tula*, which we reached about six in the evening. We here spent the greater part of three days in making the necessary arrangements with the principal persons in office, for introducing a regular and expeditious mode of conducting the business of the Society. But little had comparatively been done, though we found the bishop and his clergy hearty in the cause. The possession of a copy of the Scriptures is now made an indispensable pre-requisite to the ordination of priests and deacons in this diocese, as well as in that of *Kaluga*, which circumstance, while it argues the deplorable state in which many of the congregations must be, augurs well, from the stress thus laid on the infallible standard of truth, in respect to the future improvement and illumination of the people.

The town of *Tula* is situated in a beautiful valley, intersected by the river *Upa*, the water of which is employed for driving the works of the manufactory of arms, but is found insufficient for keeping them constantly going. The streets are regularly paved, and the different quarters of the town are connected with each other, by bridges thrown across the river. Like all the other towns in the empire, it abounds in churches, nearly thirty of which are visible from the rising ground on the south side of the valley. It has an excellent Gymnasium, containing *two hundred and fifteen* scholars, a Lancasterian school, recently introduced, in which we found nearly *a hundred* children; and a Spiritual Academy, affording instruction to nearly *six hundred* students. *Tula* is not unaptly called the *Sheffield of Russia*. Here hardware of all kinds is manufactured, but the place is principally celebrated on account of the Imperial manufactory of arms, in which upwards of *nine thousand* people are generally employed.

The public institutions, offices, &c. which we visited along with the Governor, displayed all, more or less, the same attention to order and method which we had witnessed in *Kaluga*. The prisoners we found decently clothed, and supplied with nutritious food.

As we had reason to suspect that were we to remain over the Sabbath in the town, the sacred hours would be subject to much interruption, we resolved to prosecute our journey on the Saturday. The afternoon was uncommonly fine, as, indeed, the weather had been in general since we left

Mosców. The roads were also improved, and we had now a fair specimen of their size, which is such as necessarily fills a foreigner with surprise. They are formed by digging six ditches, that run parallel with each other, and leave intermediate spaces, the middle one of which is about *forty* feet in breadth, and is appropriated for the use of the military, the posts, and travellers. On either side of this is a fine walk, lined on both sides with a row of young trees, which, when grown, will afford an excellent shelter from the rays of the sun; and without the walks are two ordinary sized roads for the boors, carriers, &c. Having been once made, the roads in Russia are maintained at little comparative expense, as they consist merely of the soil, which is either sand, or a kind of hardened turf; and excepting some places where the wet is collected, afford the most agreeable and easy travelling of any in the world. That between the two capitals used to be extremely bad, as, indeed, part of it still is, consisting of planks or branches of trees, laid across the road; but a fine *chaussée*, almost equal to any in Europe, is now forming, which will greatly facilitate the intercourse between those large cities.

Having reached the third station beyond *Tula*, about eleven o'clock at night, we retired to rest, in hopes of rising to spend a quiet and retired Sabbath in a remote country village; but the reader may judge of our disappointment, when he is informed, that by five in the morning our sleep was disturbed by the noise of carts; and, on getting up, we found the streets thronged by

boors, who had arrived with hay, and all kinds of country produce, which they were exposing to sale. The scene, in fact, exhibited a complete country *bazár*. Still we entertained the idea that it would be in our power to avail ourselves of this assemblage of people for distributing among them, to a certain extent, portions of the Sacred Scriptures. But in this our expectations were also blasted; for, as we were about to commence the distribution, after breakfast, we found ourselves so completely surrounded by peasants, who had already become noisy through liquor, that to have proceeded would only have been to “cast our pearls before swine.” Our stay at the inn also became very uncomfortable, it being impossible for us to enjoy any thing like quietude or retirement, so that towards noon we set forward, and obtained that edification from reading and meditation in our carriage, which we must have sought for in vain had we remained in the village. It was the first Lord’s Day in the month according to the new style, a circumstance which greatly added to the contrast between our situation and that of thousands and tens of thousands of the disciples of Jesus, who were assembled round the commemorative board of their Divine Master, undisturbed by the noise and bustle of a sinful world.

At one of the stations, we found, on inquiry, that none of the people could read, except the servant of the post-office, in whose possession we were happy to observe a copy of one of the

earlier editions of our Slavonic New Testament, which had been conveyed to him by a *Kief* pilgrim. In the evening we arrived at the town of *M'tsensk*, and put up at an inn, equal in accommodations to any we ever recollected to have seen in the North of Europe.

M'tsensk is a place of considerable trade and opulence, and though the number of its inhabitants is only rated at 5,000, it contains not fewer than twelve churches and a convent. One of these is very romantically situated on the summit of an insulated elevation, which has formerly been fortified, and employed to advantage in defending the passage of the *Zousha*, by which the town is divided, and which falls into the *Oka* a little below this place.

On the 25th we proceeded to *Orel*, the capital of the government of the same name, situated at the confluence of the *Orlik* with the *Oka*, on both sides of which latter river the principal divisions of the town are built. On the southern bank, which consists of an elevation, stand the edifices appropriated as government offices, the prison, military barracks, and hospital, and the principal monastery, which forms the residence of the bishop. It contains twenty churches, and upwards of 15,000 inhabitants, most of whom are employed in carrying on the corn-trade; *Orel* being the grand mart to which the peasants of Little Russia convey their grain, and from which it is transported to Moscow and other parts of the empire.

On approaching the monastery to deliver our

letter to the Bishop (Jonah), we fell in with a number of workmen, constructing an inclosure, under the superintendence of a monk, whom we passed without taking any particular notice of him, but we soon found that this individual was no other than his Eminence, though dressed in the simplest monastic habit, and supporting himself on a stick rudely cut from the tree, instead of the ornamented episcopal crozier. He received us in the most affable and cordial manner, and, conducting us into the monastery, entered at once into the subject of the Bible Society, in the prosperity of which we previously knew he took a most lively interest. Having been in Germany, and spent several years as Chaplain of the Russian Embassy in Copenhagen, he has had more intercourse with foreigners than any other prelate in the empire, and speaks both the German and Danish languages. We dined with him twice during our stay, and had much interesting conversation relative to the object of our journey. The number of churches in his diocese amounts to nearly nine hundred; but, owing to their extreme poverty, comparatively few of the priests are possessed of the Scriptures. Some of them are so poor that they have never had so much as *six rubles* (5s. sterling), at one time, in the whole course of their lives. The clergy have, nevertheless, distinguished themselves by their activity in promoting the circulation of the Sacred Volume; and during the three years that have elapsed since an Auxiliary Society was formed in this diocese, it has remitted nearly 16,000 rubles to the Parent Institution.

On the evening of the 28th, the Bishop convened a meeting of the Committee, at which we assisted, and were truly delighted with the spirit and ability with which the members entered into the different topics of discussion. One of the more important of these related to the most eligible mode of gratuitous distribution; a subject always attended with considerable difficulty, but possessing peculiar claims on the attention of the Orel Committee, owing to the great indigence of multitudes included within the sphere of its operations.

Among other gentlemen of rank that were present, was the father of the celebrated General Jarmoloff, a veteran of eighty-five, the wisdom of whose hoary head had no small degree of influence on the decisions of the Committee. We were also, in no ordinary degree, interested by a venerable priest, turned ninety years, who spends his time in prayers and well-doing. At present he has upwards of a hundred poor people living at his house, and entirely dependent on him for their subsistence. Sometimes the number amounts to nearly three hundred. While nourishing them with the perishable food, provided by the alms given him for this purpose, he reads and expounds the Bible to them, prays with them, and endeavours, by personal conversation, to direct their attention to the "Bread of life," and the infinitely important concerns of eternity. As persons of very different descriptions of character flock to him, it happens not unfrequently, that he is reprimanded by the police-officers for harbouring those who are not furnished with passports, but he

invariably answers, that it is their business to look after that; his consists in doing good to all within his reach. His prayers are considered to be peculiarly efficacious; and on parting, the Bishop repeatedly desired him to remember us and the object of our journey at the throne of grace. Every morning, at four o'clock, the good old man is regularly found at his devotions in the church, and not even the rigours of a Russian winter are able to cool his zeal.

The town being at the time without a governor, we were greatly disturbed at night by popular noise, a thing very uncommon in Russia. From the commanding officer we obtained leave to visit the prison, which we found in a wretched state, and imperiously demanding inspection and reformation by the Prison Committee, which has recently been formed, and which only waits for his Majesty's sanction in order to commence its exertions.* As we passed through one of the streets, on our way to the military hospital, we were struck by the appearance of a large house, the windows of which were secured with iron bars, and filled with the heads of females, who conducted themselves, as we passed, in a style which forced upon our minds the conviction, that they were confined for bad conduct in a house of correction. On mentioning the circumstance to the bishop, we learned, to our no small surprise, that they belonged to a theatrical band, supported and super-

* It has since published one of the most interesting reports that have appeared in the annals of Prison Discipline, (1823.)

intended by one of the nobility. Our mistake wonderfully pleased his Eminence, as it furnished him with an additional argument on the demoralizing tendency of the stage.

We left *Orel* on the morning of the 29th, and reached *Kursk* the following day. The country through which we passed is rich, and appeared to be generally cultivated; and, though in general flat, it is diversifiedly intersected by deep glens, whose sides were covered with hazel, wild apple, pear, and cherry trees, in full blossom, which presented altogether a very pleasing and animating landscape. Of the appearance of *Kursk*, I feel my inability to give any adequate description. It is built on two hills, or rising grounds, divided by the *Kura*, from which it takes its name, and consists of two principal streets, diverging at nearly a right angle, having regular cross streets branching off to the sides; and yet presenting scarcely any thing to the view but one immense garden, with here and there a house, a church, or a spire rising above the variegated foliage and blossoms of the trees. The quantity of fruit produced here is immense, and is, for the most part, sent to Moscow and Petersburg for winter preserves. From the higher of the two hills you have a most commanding prospect beyond a beautiful valley to the east, which is delightfully intersected by the serpentine windings of the river; while, towards the west, the other division of the town wears a bold and imposing appearance. The population is estimated at 12,000, and trade is carried on to a considerable extent. Besides other public institutions, which we found

in a tolerably good state, we visited the house of correction, which appeared to be admirably conducted, and an hospital for insane persons, where we witnessed some affecting cases of the most dreadful of all maladies. Behind these buildings, on the brow of the hill, is a public garden, the walks of which are disposed with considerable taste, and every now and then terminate in some beautiful prospect.

From his Excellency the Governor, we met with the kindest reception, and dined with him every day during our stay. He is a warm friend to the Bible Society, and lends his powerful co-operation to the exertions of the *Kursk* Auxiliary Committee, with several of the members of which we had interviews, and found them deeply interested in the progress of the institution. This Auxiliary is, in fact, one of the best in Russia. Since its formation in 1818, it has sold copies of the Scripture to the amount of 10,000 rubles, and remitted to Petersburg, for the general purposes of the Society, upwards of 20,000. Besides the sound judgment, zeal, and activity of those who manage its business at the centre, it owes much of its success to the effective exertions of its associations, of which there exist not fewer than *thirteen* within the bounds of the diocese. The excellent Bishop Eugenius, of whom more presently, makes a point of visiting each of these Associations on the day of their annual meeting; a measure which, it is easy to conceive, must greatly tend to keep alive their zeal, and stimulate them to persevering efforts in supplying the Biblical wants of those for

whose benefit they have been established. It gave us peculiar pleasure to be made acquainted with a plan which had been conceived by this worthy prelate, and which will shortly be carried into effect, *viz.* the celebration of a Biblical festival at the annual fair of *Korennaiia Pustin*, a monastery situated at the distance of twenty-seven versts from the town of *Kursk*. Having been rendered famous by the discovery of a thaumaturgical image of the Virgin, between two and three hundred years ago, this spot became the resort of an immense number of pilgrims from all parts of the empire; when merchants and others, taking advantage of this great concourse of people, ultimately converted it into a fair. The number of those who have of late years frequented it, is estimated at 500,000; so that a more favourable opportunity could not have been chosen for the purpose of diffusing information, concerning the object and operations of the Bible Society. It is also the intention of the Bishop to open shops, for the sale of copies in different parts of the fair.

As we delayed our departure from *Kursk*, on the 3d of May, till near evening, we were under the necessity of stopping at the first station.

About noon the following day, we reached the town of *Oboian*, the capital of a district of the same name, but found it scarcely possible to enter it, owing to the concourse of people, who were assembled to witness the consecration of a new well in one of the principal streets through which we had to pass. The priests, in their ecclesiastical robes, with crosses and banners, were ranged

in regular order in the centre of the multitude, who not only filled the street, but covered the roofs of the houses, and the brow of the hill on which the town is built. Being an annual fair, the place was crowded with peasants from all parts of the adjacent country.

As we approached *Bielgorod*, the soil began to assume a whitish appearance, and the hills appeared to consist entirely of chalk. It is, I believe, generally ascribed to this circumstance, that the town has obtained the name of *Bielgorod*, or "White Town," though it is justly entitled to it from its general aspect—the houses, churches, and spires being all nicely white-washed.

It being rather late before we arrived, and finding the town crowded with pilgrims, who had come to attend a celebrated procession the following day, we were rather afraid it would be difficult to procure lodgings; but we had scarcely begun to inquire for them, when we were accosted by one of the officers of police, who informed us, that lodgings were already provided for us, by order of the Governor of *Kursk*. Thus were we followed by the kindness of this gentleman to the very frontiers of his government.

The following morning presented a spectacle to our view, which quite overpowered our feelings.—At an early hour, the people who had collected from all parts of the government, and many of them from the governments adjacent, began to assemble in and around the cathedral; and after mass had been performed by the Bishop, and an oration pronounced by one of the priests, an

image of the saint, whose festival they were celebrating, was taken down from its niche, to be carried in solemn procession to a monastery at the distance of about thirty versts, where it was to remain during the fair about to be held in that place. Some of the priests, dressed in robes of yellow silk, embroidered with gold, carried a copy of the Gospels, richly gilt, and thickly studded with gems; others the banners; numbers supported crosses of silver and gold; and, last of all, followed the image, placed in a large ark, or car, borne upon the shoulders of four of the priests. As the procession entered the grand square in the middle of the town, it was joined by the pilgrims, to the number of twenty thousand, who all moved forward, with sticks or branches of trees elevated in the air; and on their leaving the town, an immense cloud of dust, carried up into the atmosphere, marked the direction in which they proceeded.

Having driven a little beyond the gate, the Bishop (Eugenius) returned in his coach and six, and did us the honour to call, in order to convey us to his residence in the monastery, which is situated close to the cathedral. We, of course, politely declined proceeding in the same carriage with his Eminence; but as he insisted upon our driving, we were obliged to capitulate, and promised to avail ourselves of his kindness, if he would send the carriage for us after it had first conveyed him home. On entering his parlour, we found the whole Committee of the Bielgorod Bible Association assembled to meet us, with which we

engaged almost immediately in a most lively and interesting conversation, on the subject of the Bible Society. Having presented the Bishop with a copy of the Gospels, the Acts, and ten of the Apostolical Epistles in modern Russ, along with the Slavonic text; his joy was so great, that he could not refrain from instantly imploring a blessing on it; and solemnly declared, that could he only clasp in his arms the whole of the Sacred Scriptures, in his native language, as Simeon of old did the blessed subject of their testimony, like him, he would say, "Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." For upwards of thirty years, he assured us, it had been his anxious prayer, that such a translation might be effected, as there exist so many passages in the ancient Slavonic Version, that are perfectly unintelligible. In the seminary at this place for the instruction of the sons of the clergy, are upwards of *seven hundred* students, and the total number attending the Spiritual Schools in the diocese, amounts to nearly *two thousand*. In all these schools, the Bishop has recently ordered three chapters of the Bible to be read every day; one chapter of the Historical Books of the Old Testament; one of the Proverbs of Solomon; and one of the New Testament. So great was the destitution of the sacred oracles in this part of the empire, that when an inquiry was recently instituted, to ascertain what number of copies would be wanted for the churches and clergy of the diocese; it was found, that out of *eight hundred and eighty* churches, about *seven*

hundred required to be supplied. The Bielgorod Association, in the Committee of which the good Bishop is contented to fill the place of a simple member, had already collected 4,461 rubles, and sold copies of the Scriptures to a considerable amount.

At one end of the parlour stood a table, loaded with several kinds of fish, raw, boiled, dried, and pickled, with different liqueurs, all of the very best quality. We naturally expected, that after some conversation we should be invited to partake of them; but what was our surprise, when one of the servants entered the room with tea, which he presented to us, with cream, rum, or lemon, according to our choice. The reason assigned for this custom was the extreme heat. Having drunk a cup, we were invited to take what the Swedes call "the dram of appetite;" and on the doors of the grand hall being thrown open for dinner, his Eminence begged we would not be astonished at his asking us to dine in a church. The primitive Christians, he said, held their agapæ in their places of worship, and he could not express the pleasure it gave him to be able to celebrate an agapè on the present occasion. The fact was, the private church of the monastery undergoing certain repairs, the Bishop had been under the necessity of converting his large dining-room into a domestic chapel. Between the table, and that division of the apartment forming the temporary holy of holies, a large green screen was drawn, so that, if he had not apprized us, we should never have guessed to what purpose it was consecrated.

Besides a variety of dishes, mostly of fish, we were served with roast beef; and, last of all, a plum-pudding enveloped by the blue flames of ignited rum, was introduced upon the table. The wines, of various kinds, were excellent.

After dinner, we were conducted by the Mayor to see different parts of the town. Its situation is low, being built on the small river *Ziolka*, which falls into the *Donetz* a little below. It is divided into two parts, the old and new town; has thirteen churches, two monasteries, and a population of about 8,000 inhabitants.

On the morning of the 6th, we took leave of the Bishop, and were not only accompanied with his blessing, but he also sent us a present of bread and wine for our journey. We now prosecuted our course towards the south, through a fine fertile and variegated country; but, as it rained heavily during a considerable part of the day, we but partially enjoyed the landscape. Having crossed the boundary of the government of *Kursk*, we entered the luxuriant pasture grounds of the *Ukraine*, which furnish such abundant supplies of oxen to the markets of Petersburg, Moscow, and other towns in the empire. The large herds that were grazing in every direction; the peasants engaged in agricultural pursuits; the number of carriers passing on the road; and the constant succession of hill and dale, with beautiful copses of different sizes, afforded altogether an interesting and delightful prospect.

It was near midnight before we reached Kharkof, where we had some difficulty in procuring

a lodging, but were at last received at an inn kept by a Jewess, with whose nation we now first came into contact—a proof that we had passed into that part of the empire, where they enjoy greater privileges than in those governments more adjacent to the metropolis.

The town of *Kharkof* is the capital of the government of the same name, but which was formerly known by that of the *Slobodes of the Ukraine*, from its being the territory of the Slobodian regiments, which were formed in order to defend the frontiers against the predatory inroads of the Crimean Tatars. It is situated partly on an elevation between the rivers *Kharkof* and *Lopan*, which unite a little below the town, and partly along their banks upon the plains. It is not of ancient date, having been first built in the year 1653; but it is of some consequence, on account of the college founded by the Empress Ann, in 1731, for Divinity, Philosophy, and Rhetoric, and the Greek, Latin, and German languages; and more especially by reason of its University, founded in 1803, in which the sciences are taught by different Professors, according to the method generally adopted in Germany. Besides a Gymnasium, it possesses a military school, containing about 2,000 children; three boarding-schools for boys, and two for girls, the terms of which are rated at 1,200 rubles per annum. The town covers a considerable extent of ground, and contains about 17,000 inhabitants.

On the 7th, we delivered our letters of recommendation to the Vice-Presidents of the Bible So-

ciety, and waited on his Excellency, Privy Counsellor Karnief, Chancellor of the University; from whom, as well as from the Professors, we met with the kindest reception. Our arrival at Kharkof was most opportune, as the following morning had been fixed for the formation of a Bible Association among the students. At an early hour, a deputation was sent to invite us to assist on the occasion. We accordingly waited on the Chancellor, and repaired with him, and the Rector of the University, to the Grand Hall, where we found the students all assembled, together with the Professors, and some of the other inhabitants of the town. On the Chair being taken by the Chancellor, one of the students ascended the rostrum, and delivered a speech of considerable length, in which he discovered much ability, especially when expatiating on the difference between sacred and profane literature, and the importance of having the young mind guarded by the securities of Divine Revelation, when brought into contact with the writings of men, the result of whose researches too frequently leads to nothing more than "oppositions of science, falsely so called." In connection with this, he made some forcible appeals to the hearts of his fellow-students, and insisted on the duty of giving as extensive a circulation as possible to the Sacred Scriptures. The laws and regulations of the Association were then read; among which, we were much gratified to find one by which the students bind themselves not only to apply diligently to the reading of the Bible themselves, but also to

correspond with their friends in different parts of the country, and endeavour, by every means in their power, to excite attention to the value and importance of Divine Truth, and promote its dissemination among all within the sphere of their influence. The proceedings of the meeting closed with a speech by another of the students, which consisted principally of an exposition of the 67th Psalm, with a direct reference to the circulation of the Sacred Volume. Our promising to furnish them with a number of copies of the Russian Scriptures for immediate distribution, and to order a set of our versions to be forwarded from Petersburg, for the use of the students, contributed, in no small degree, to encourage these young men in the good work they had undertaken. It was with pleasure we learned, that another Association had lately been formed at the Divinity College, among the students of the Greek Church. Of the importance of such juvenile institutions, there can be but one opinion among the friends of the Bible Society; and the prospect of the beneficial effects, which, by the blessing of God, must result from the direction thus given to the minds of the rising generation, cannot but prove animating to those who are more advanced in years, and must soon quit the present field of labour.

As we left the hall, our ears were struck with the sound of psalmody in one of the side buildings of the University; on entering which, we found a congregation of Germans engaged in divine worship. The preacher, who was a young man, and only preached occasionally, delivered a most faith-

ful and impressive discourse from Rom. i. 16. "For I am not ashamed," &c. It was quite a cordial to us to hear a sermon, and especially such a sermon, after so long an interval of time.

Next day, we attended a numerous meeting of the Kharkof Bible Society, convened under the presidency of the Bishop, in the Divinity Hall. The Governor, the Marshal of the Nobility, the Clergy, and all the Professors, were present on the occasion. The statements made by the Secretary and Treasurer furnished us with satisfactory proofs of the progressive zeal and activity of this Auxiliary; and we have every reason to hope, that, in consequence of the hints which we threw out, relative to the most efficient means for affording a speedy and plentiful supply of the Scriptures to every part of the government, still more active measures will be adopted by this Auxiliary Committee.

It sometimes happens, that travellers discover persons and objects that pass entirely unnoticed by those who live upon the spot. On sending for a taylor to do a small job for us, whose sign opposite to the inn attracted our notice, we were in no small degree surprised to find in him an enterprising traveller, who, in the course of the past year, had visited Constantinople, Tiflis, and the ruins of Persepolis, in company with Professor Rask! The communication of the fact equally astonished and amused the Professors.

From *Kharkof*, the main road from the metropolis proceeds in a southerly direction, by way of *Iekaterinoslav*, to the *Crimea*; but as it was our object previously to visit *Kief*, and other towns

towards the Polish frontiers, we struck off towards the south-west, by a road which, although not laid down on the same scale, nor so much frequented as the former, proved at first far more interesting; for, instead of ushering us all at once into those vast plains known by the name of *steppes*, over which the eye wanders in vain in search of some object to relieve the tedious monotony, it literally conducted us through an orchard—the woods, which consist almost entirely of fruit-trees, being only here and there broken by cultivated fields and pasture-grounds of limited extent.

Passing through *Valki*, a neat country town on the small river *M'ja*, about eleven o'clock on the 11th, we entered *Little Tataria* by a breach in the earthen wall, raised, in former times, by the Russians as a line of defence against the Tatars. It is eight feet in height by twelve in thickness, and runs from the south-west to the north-east, to the distance of 700 versts. Here the scenery completely changed; every vestige of wood disappeared, and we soon found ourselves in the vast steppe which stretches, without interruption, to the Mæotis, the Black Sea, and the mountains of the Caucasus, and from the Austrian frontiers to the grand Uralian chain. To whatever side we turned, nothing presented itself to our view but sepulchral heights, and the remains of ancient camps and entrenchments, so that we literally travelled over an immense Aceldama, the awful memento of human depravity. The tumuli are easily distinguishable by the conical rotundity of their form: the fastnesses, on the contrary, consist, in

general, of two circular circumvallations, one of which is twice the size of the other, and which are connected together by a passage of communication, defended on either side by an earthen wall, of equal height with the rest of the fortification. Sometimes, a number of these places of defence occur in groups; at other times, you can observe them forming a regular chain of forts, at the distance of a quarter of a verst from each other. Many of them are still in the most perfect state; others have been levelled by the effects of time; and, in making the roads, some have literally been divided, and you pass close to the half which still remains, and exhibits, in the freshness of the incision, numerous projections of the small stones that have been cast into the mound while forming.

These sepulchral mounds, which are scattered in such profusion in this part of Russia, are, more or less, continued towards the east, exactly in the direction in which the Tatar hordes proceeded into Europe, and are found bearing the same character in the vicinity of the *Ienesei* and the *Ulu-tau*, that they exhibit here. In the steppe between the *Ishin* and *Karasu*, which fall into the *Ienesei*, an immense number of these monuments present themselves, intermixed with fosses, and walls several hundred feet in length, in every respect resembling those just described.*

Proceeding across this level country, at some distance from the continuous termination of the high land to the north, we began, towards evening,

* Ritter's *Erdkunde*, I. Theil. p. 545.

to descry the spires of *Pultava* rising above the horizon; and, as we approached it, the woodless steppe was exchanged, first for brush-wood, and then for trees, which thickened as we advanced. At the distance of a few versts from the town, we were again delighted with an interesting prospect, the high bank of the *Vorskla*, which lay direct before us, being clothed with fine forests, intersected in different places by deep ravines, and alternately disclosing to the view a house, a monastery, or a church, which, as they were surrounded by gardens, produced a very picturesque effect. The ancient fortifications, too, boldly raised on the precipitous bank of the river, and the appearance of decaying batteries on both sides of the town, forcibly tended to revive in our recollection those associations which the page of history had taught us to connect with *Pultava*.

It was at this spot where Charles the Twelfth of Sweden, after a series of the most remarkable successes, with which he had been uninterruptedly favoured for the space of nine years, at once lost the fruit of them all, in the disastrous battle of the 27th of June, 1709, when he was obliged to abandon his brave, but vanquished warriors, and take refuge, with a few select followers, in the dominions of the Grand Seignor. The memory of this event is still perpetuated by a large tumulus, twenty-five feet in height by a hundred in circumference round the base, which has been raised on the field of battle, a few versts to the north-west of the town, and to which the inhabitants repair annually to celebrate the victory of the Russians,

and perform a mass for the souls of the slain. The victory of *Pultava* was of the utmost consequence to Russia. It not only laid at the feet of the first Peter 19,000 of the finest soldiers any nation ever produced, and a treasure of upwards of six millions of dollars, but it delivered the empire from its most formidable enemy, and raised it to that commanding attitude among the kingdoms of Europe which, with increasing energy, it has maintained to the present time.

The ascent up one of the gulleys we found rather formidable, and only to be effected by our stepping out, and assisting the horses to draw up the carriage. The town itself is regularly built; but the houses are constructed of wood, with the exception of those recently raised by Government in the form of a circus, in the middle of which stands a magnificent monument of granite, commemorative of the achievement gained here by Peter the Great. From the fort, which is rapidly going to decay, but, from its position, is capable of being turned to considerable account, a most extensive prospect is presented to the eye, though, with the exception of that part furnished by the windings of the *Vorskla* immediately below, it is totally devoid of interest. The population is reckoned at 6,000, among whom are several hundred Jews.

The Auxiliary Bible Society of this place was formed by the Postmaster, who is still one of its most zealous and active supporters. Owing, however, to the operation of various local causes, its endeavours had hitherto been greatly cramped,

and few copies of the Scriptures brought into circulation. To do what lay in our power to effect the removal of these causes, occupied the most of our attention during our stay; and, on the morning of our departure, we attended a special meeting of the Committee, convened by the Governor, who presided on the occasion, and made such propositions as were deemed most essential to the prosperity of the Institution.

From *Pultava*, we travelled in a north-westerly direction, through the towns of *Khorol*, *Lubny*, *Pyратin*, *Prilukin*, and *Niejin*, all of little consequence, excepting *Lubny*, which contains about 5,000 inhabitants, and is celebrated for its depôt of medicine, founded by Peter the Great; and *Niejin*, a beautiful flourishing Greek colony,* inhabited also in part by Armenians, Russians, and Kozaks. Besides a citadel, it has for its defence a circumvallation, the dilapidated state of which, however, happily indicates the peaceful security of the country at the present day. The trade is principally in the hands of the Greeks and Armenians, who travel into Turkey, Poland, and Silesia to dispose of their goods. Excepting a supply of Greek New Testaments, which had been forwarded for distribution by the Parent Society, we found that no effective measures had been adopted to relieve the biblical wants of the inhabitants, and accordingly resolved to bring the subject before the Committee of the Tchernigof Auxiliary.

* The Greeks settled here about the beginning of the eighteenth century, and had peculiar privileges conferred upon them by Peter the Great.

On the road from *Kharkof* to *Pultava*, we had but just touched upon the grand southern steppe; by changing the direction of our route, we again entered the charming and fertile regions of Little Russia. The inhabitants are known by the name of *Malorossiani*, or "Little Russians," and speak a peculiar dialect, which holds nearly the same relation to the *Russ* as the Scotch does to the English, or the Low to the High German. In their habits and mode of life they exhibit many peculiarities. Instead of the horse they employ the ox as their principal beast of labour; yet they furnish the best cavalry in the Russian army. Their houses, which are mostly of wood, are uncommonly neat and clean, and being all white-washed, present themselves very agreeably to the eye of the traveller. When wood cannot be obtained, they construct them of reeds or straw, the interstices of which they fill up with a mixture of cow-dung and clay, and after coating them within and without, with the same composition, they white-wash them. Slender as this defence may appear, it is quite sufficient for the climate, which knows nothing of the rigours of winter in the more northerly parts of Russia. The Malo-Russians seem more disposed to cultivate the comforts of life than the generality of their neighbours; their manners are simpler, and their morals more incorrupt, and a considerable degree of mental cultivation is discoverable in their ordinary intercourse.

While fresh horses were providing at one of the stations, we had an opportunity of visiting a Jewish family, and giving a copy of the

Hebrew New Testament to a very intelligent young man, who manifested an uncommon degree of anxiety to become acquainted with its contents. Having directed his attention to our Saviour's sermon on the Mount, he was particularly struck with the passage, "Blessed are the *pure in heart*; for they shall see God;" but expressed his fear, that according to this doctrine, which he could not but allow was perfectly just, few would ever be admitted into the Divine Presence. Before leaving the room, we had the pleasure of seeing it filled with Jews and Jewesses, all of whom seemed greatly desirous of ascertaining the nature of the new book in לשון הקודש, *loshen hakkodesh*, "the holy language," with which the family had been enriched. May they find him of whom Moses in the law and the Prophets did write, Jesus of Nazareth, the true Messiah!

As we approached *Tchernigof*, we received a fresh confirmation of a remark we had already repeatedly made, that in this part of Russia, where the rivers all run to the south, their western bank is invariably the higher, and has generally been selected as the site of towns, both in ancient and modern times. After waiting some time for the ferry-boat, we crossed the *Diesna*, a river of considerable magnitude, which takes its rise in the government of *Smolensk*, and discharges its water into the *Dnieper*, about seven versts above the town of *Kief*. It is navigable for upwards of 800 versts; and, at an average, not less than thirty thousand logs of wood are annually floated down its stream to the south of Russia. The junction,

which it is proposed to effect between this river and the *Oka*, by means of the *Volva* and the *Zishora*, will, should the plan be carried into execution, greatly facilitate the inland trade.

Tchernigof is one of the more ancient towns in Russia, having been probably founded by a tribe of Slavonians at the time of their first immigration into these parts. The first mention that is made of it, is in the articles of the treaty of peace concluded between Oleg and the Greek Emperor in the year 945; and it frequently occurs in the Byzantine historians, under the name of Τζεργιγογα. It occupies part of the elevated plain, behind a high mount on the right bank of the *Diesna*, which has been regularly fortified, and often defended the place against the attacks of invaders. Having nevertheless been repeatedly taken and pillaged, now by the Polovtzi, and now by the Tatars, *Tchernigof* presents but few marks of antiquity. Only the cathedral, built of stone, from the eleventh century, and the rampart surrounding the town, still remain as monuments of its former greatness. It possesses an archiepiscopal palace of two stories, most romantically situated on the precipitous bank of the *Diesna*, a little to the south, but which is at present occupied by a bishop, who takes the title of *Tchernigof* and *Niejin*. The population amounts to upwards of 7,000, among whom is a considerable number of Jews, a poor, ragged, miserable-looking set of human beings, as are to be seen any where in the world. During our stay here, the musquitoes

began to be very troublesome, and the atmosphere was exceedingly oppressive, Fahrenheit's thermometer being from 80° to 84° in the shade. Towards evening the inhabitants repaired in great numbers to the *Diesna*, where they sought for a temporary relief beneath the cooling stream—men, women, and children plunging into it indiscriminately in a state of complete nudity.

The day after our arrival, we waited on his Eminence, the Bishop Laurentius, whom we found perfectly acquainted with the routine of Bible Society business, having been some time both Secretary and Treasurer to the Society in Moscow, which city he but recently left, on his instalment into this see. Short as the time had been of his residence in the diocese, he had already investigated its wants, and taken measures that, in the first place, none of the churches should be destitute of a Bible. On the 18th, he convened a Meeting of the Committee, and a little before the hour, sent his carriage for us, drawn by six beautiful greys, in which we had the honour to drive to his palace, where we found a number of priests and gentlemen in office, all apparently desirous of lending their aid in promoting the object of the Society. Owing to the existence of a famine for some time in this government, a great proportion of the inhabitants had been reduced to circumstances of great indigence; and while a Committee was sitting for the purpose of devising and adopting the best measures for supplying them with the bread which perishes, we could not

possibly view any object as more imperiously demanding the prompt attention of the Committee of the Bible Society, than that of making proper provision for their spiritual wants, by furnishing them with the word of God, which directs men to the true bread that came down from heaven, of which whosoever eats shall live for ever. Our proposition, that a gratuitous distribution, to the amount of between three and four thousand rubles, should instantly take place, was most readily agreed to; and the Bishop, besides pledging his services for the execution of this measure, engaged to form associations on his ensuing visitation, and intended to commence with *Niejn*, where he expected that the Greek priests and the members of the Colony would cheerfully co-operate in the laudable endeavour to give general circulation to the Sacred Volume.

At an early hour on the 19th, we again left *Tchernigof*, and after proceeding to the distance of a few versts to the south, re-crossed the *Diesna*, and prosecuted our journey towards *Kief*. The only town we passed in the course of the day was *Kozeletz*, which is the capital of a district, and is surrounded by an earthen wall, by way of fortification. It is situated on the small river *Oster*, which falls into the *Diesna*, near a town of the same name. The country is pretty generally covered with wood, especially towards *Kief*, from which, as viewed in the prospect, it appears as a vast forest, and undoubtedly forms the northern termination of the "woody region," which Herodotus describes as lying between the Borys-

thenes, and the country of the Agricultural Scythians.*

Having spent the night at a Jewish inn, we arrived the following morning in the vicinity of the *Dnieper*, but had considerable difficulty in reaching its margin, owing to the number of pools of stagnant water, which still occupied the morassy space usually covered by the river during the period of its vernal inundation. When thus overcharged, it presents a surface of nearly five versts in breadth; but its ordinary breadth at this place is about two. This magnificent river (the *Borys-thenes* and *Danapris* of the ancients), which has justly acquired a high degree of celebrity in Greek and Slavonic geography, takes its rise near the small village *Gorodki*, in the district of *Belsk*, in the government of *Smolensk*, and running in a southerly and south easterly direction, till it reaches *Iekaterinoslav*, it turns towards the south west, and falls into the Black Sea between the fortresses of *Otchakof* and *Kinburn*, after having formed the *Liman*, or large estuary on the north side of the dromon of Achillis. Its whole length is estimated at fifteen hundred versts. Owing to the sand, clay, and chalk, which compose its banks, its waters are whitish, and of a hard quality; but abound in carp, sturgeon, pike, and other kinds of fish, affording a plentiful supply to those who live in the vicinity. It is considered as navigable

* Ἀτὰρ διαβάντι τὸν Βορυσθένα, ἀπὸ θαλάσσης πρῶτον μὲν ἡ Ὑλαιη ἀπὸ δὲ ταύτης, ἅνω οὐκέουσι Σκύθαι γεοργοί.—Mel-pom. 18.

as far north as Smolensk, but its passage is greatly obstructed, partly by moveable sands, and partly by cataracts, to the number of thirteen, within the distance of 60 versts, which can only be passed during a few weeks in spring, when the flood-water in a great measure destroys the falls.

During the summer, the passage across the *Dnieper* is effected by means of a floating bridge; but as it was yet too early for its re-establishment, we had to cross in a ferry-boat, and landed a little below the Petcherskoi Monastery.

CHAPTER VII.

*Kief—Its Antiquity—Size—Appearance—Divisions—Petchers-
koi Monastery—Cathedral—The Catacombs—Old Town—
Podole—Baptism of the Russians—Kief Bible Society—
Hospitality of the Metropolitan.*

THE town of *Kief* is incontestably one of the most ancient in Russia. According to some antiquaries, its origin is to be traced as far back as the fifth century, while others ascribe its foundation to a Sarmatian tribe, antecedent to the birth of Christ; but we have no certain accounts of it reaching beyond the middle of the ninth century, at which time it is introduced to our notice as belonging to the Khazars. The Slavonians, tired of the oriental yoke, requested Ruric to send them assistance from Novogorod, a request which was instantly granted; and, after the expulsion of their oppressors, they formed a separate state, and in the year 882, *Kief* became the metropolis of southern Russia. During the reigns of Vladimir and several of his successors, the Grand Dukes, it greatly increased in size; but the statement, that about the beginning of the eleventh century, it contained 400 churches, really exceeds all belief; and it is more likely, as Professor Krug conjectures,* that

* Frehn's *Ibn-Foszlan*, p. 158.

Ditmar, on whose authority that statement is given, wrote *quadraginta*, and not *quadringentæ*. In consequence of the devastations to which it has been repeatedly subject from the plague, the Tatars, and other hostile visitors, *Kief* has lost much of its ancient grandeur, although it still continues to be one of the most remarkable places in the empire. Its present population is about 20,000.

The eastern approach to *Kief* presents a view in a high degree picturesque and striking. Direct in front, on the lofty bank of the Borysthenes, stands the far-famed Petcherskoi Monastery, the churches and gilded spires of which reflect with dazzling splendour the rays of the sun; the bold and commanding fortress and bastions with which it is surrounded, convey the idea of strength and security; the cathedral of St. Sophia, and other churches, occupying elevated situations in the "Old Town," some of which are from the earliest periods of the Russian church, create in the mind a certain kind of *religio loci*; while, at a distance to the right, close to the water's edge, stretches Podole, or the "Town in the Vale"—the busy scene of mercantile enterprise. The varied surface of the ground too, now rising into pointed heights, now indented by deep ravines, and in many parts covered with gardens and extended patches of copse, greatly tends to heighten the interest of the perspective.

The town itself is divided into three parts; the southern takes its name from the monastery of Petchersk, and, besides the fortress and convent, contains another celebrated monastery, dedicated

to St. Nicholas, and six churches, some of which stand near the margin of the river, where is also a number of houses, chiefly occupied by the lower classes of the inhabitants. Near to the fortress is a bazâr, behind which the houses assume the appearance of a regular town, having one principal street, with several cross streets, terminating to the west in a deep gulley, the sides and brink of which are principally inhabited by Jews. Beyond this, in a northerly direction, is a subdivision, containing the houses of the Governor and other persons of distinction, delightfully shaded by lofty trees, some of which appear to be of great age.

In this part of the town is a tolerably good inn, where we took up our abode: and, after waiting upon the Metropolitan Serapion, the Governor, and several of the other inhabitants, with whom we made arrangements relative to the object of our journey, we repaired to the monastery, in order to view a place equally interesting to the historian, as the residence of Nestor, the invaluable annalist of Russia, and to the members of the Greek Church, as the repository of those relics and monuments which have been held in high religious veneration during many successive centuries. Having entered the gate of the fortress, which consists of regular ramparts and bastions, and is classed in the first rank of Russian fortifications, we passed the barracks and arsenal, and, had we not been previously apprised of the existence of the monastery, we should not have expected to meet with a reclusion in the midst of so much military apparatus and noise. As we advanced,

however, we soon came within sight of a magnificent gate, ornamented with full length representations of Anthony and Theodosius, the two first Abbots of the monastery, and other objects of popular veneration, before which a crowd of pilgrims were bowing and crossing themselves, according to the usual forms. We here gained admittance at a small wicket, and soon found, from the solitude and sombre appearance of every surrounding object, that we were now within the precincts of what the Russians call the laureate cloister. Passing along a fine alley, on either side of which are the cells of the monks, we arrived at the cathedral dedicated to "the Ascension of the Virgin," the exterior of which is greatly calculated to operate on the feelings of the spectator, and produce sensations of a very solemn and contemplative nature. It is erected in a style of grand architectural elegance, and many parts of the walls are decorated with beautiful representations of the most interesting scenes of Scripture history. Its seven cupolated turrets are richly gilt, and, together with the belfry, which stands at some distance, and is upwards of 300 feet in height, greatly add to the magnificent appearance of the place.

Towards the usual hour of vespers, the court of the monastery began to fill with worshippers, who rushed forward with great eagerness, as the sound of the evening bell, and the opening of the grand western door of the cathedral, announced the commencement of the service. We now proceeded from the house of the Prior, by whom we had been courteously entertained, to survey the interior of

the church, which we found indescribably splendid: the whole of the walls seemed covered with pictures of martyrs and saints, encased in richly gilded or silver-covered frames; but the most prominent of all was one of the Virgin, above the doors which open into the "holy of holies," before which burned an immense profusion of lights, whose effect, superadded to that produced by the tapers burning before the different shrines, was but just sufficient to light up to our view the highly ornamented ceiling of the edifice.

As we were contemplating this curious assemblage of human inventions, our notice was attracted by one of the most unearthly sounds we ever recollected to have heard, which, on inquiry, we ascertained to proceed from a female pilgrim, who had been seized with convulsions, but was regarded by the multitude as a demoniac. On coming out of the church, we found she had been carried out, and laid on the north side of the vestibule, precisely in the *Statio Dæmoniacorum*, as represented by Ludolf, in the *Ichnographia Ecclesiæ Græcæ*, at p. 371 of his Commentary. At the south side of the church is a large hospitium, or place of entertainment for the pilgrims who resort hither for purposes of devotion; and, close by, we visited one of the cells which had recently been converted into a depository for the sale and distribution of the Holy Scriptures. Besides the Cathedral, there are three other churches attached to the monastery, but none of them exhibiting any thing remarkable.

The following morning, at eight o'clock, we

again visited this place, according to appointment, in order to make the tour of the Catacombs, or the extensive domains of the dead, consisting of subterranean labyrinths of great extent, which are excavated in the precipitous declivity of the hill forming the bank of the river. These remarkable dormitories are divided into two classes; the *nearer* and the *more remote*,—the distance being reckoned from the principal church within the precincts of the monastery, in the gulley to the south of which the two churches are situated, whence the descent into “the nether parts of the earth” is effected. Following a young monk, who had been selected to conduct us, and who shewed every disposition to gratify our curiosity, we made our egress from the convent by a small wicket gate in the massy stone wall by which it is surrounded; and, proceeding down a small steep lane, paved with stones, we came to a covered walk, or gallery of wood, about 500 feet in length, which led us to a magnificent chapel, with three gilded turrets, dedicated to “the Elevation of the Holy Cross,” and designed to receive the devotions of those who descend into the gloomy abodes below. While our guide and the servants were lighting the candles, which were to render in some measure visible to us the darkness of the caverns, we viewed a large painting on the wall of the vestibule, representing a motley group of good and evil spirits, abiding the departure of the dying, in order to convey their souls to the regions, either of felicity or of woe. The latter were depicted in the midst of vivid flames; and the arch-fiend, having been ren-

dered more conspicuous than any of the other figures composing the scene, a boy, who was standing by, infuriated with rage, ran up and gave him some hard blows with the sharp leathern front of his cap. From the battered appearance of the head, and that of some of the fiends that were near him, it appeared this was not a solitary instance of this kind of treatment. Would that men were equally enraged at the cloven foot, when presented in the multifarious shapes of temptation!

Our lights being provided, we descended into the passage leading to the Catacombs, known by the name of St. Anthony's, the founder of the monastery, whose relics are preserved in a cubitory at the extremity of the labyrinth. This passage is about six feet in height, but so extremely narrow, that it is with difficulty two persons can pass each other. Like all the other apertures and subterraneous galleries to which it leads, it is dug out of the hill, which seems to consist of a mixture of sand and clay, possessing a considerable degree of adhesion, but too soft to be entitled to the character of stone. The sides and roof are, for the most part, black from the smoke of the torches which are incessantly conveyed through the passage; and, where there is any turn or winding in it, the projecting angle is partly smoothed and worn away by the friction occasioned by the numerous companies of visitors.

We had not proceeded far, when we came to a niche on the right side of the passage, containing a coffin without the lid, in which lay the mummied body of one of the saints, wrapped in a silken

shroud, with one of the stiffened hands placed in such a posture, as easily to receive the kisses of those who visit the cemetery for purposes of devotion. This token of respect was paid by our guide, not only to this relic, but to all we passed, the number of which, in this dormitory, amounts to eighty-two. After advancing to the distance of about twenty yards, in a north westerly direction, we turned round suddenly to the east, by a somewhat circuitous passage, and then proceeded again towards the north; observing, as we passed, the numerous niches on both sides, containing bodies, or parts of the bodies of those who have acquired renown by the degree of austerity and mortification to which they attained in reducing to practice the rules of ascetic discipline. Besides these niches, we came every now and then to separate dormitories, in "the sides of the pit"—little chambers having been dug in the sand, and after the bodies had been deposited in them, again closed up by a thin wall, parallel with the side of the gallery, in which, about four feet from the ground, a small glass window is inserted, discovering, on a candle being held to it, the funeral attire of its unghostly inhabitant. In one of these little chambers we were shewn the remains of a rigorous ascetic of the name of John, who, as the legend goes, constructed his own dormitory, and, after building himself in by a wall with a small window, as above described, he interred himself up to the waist, and in this posture performed his devotions, till death left him in possession of the grave he had made. A figure representing him is visible through the small

aperture, but whether his mummy, or merely his effigy, we could not determine. Another of these sepulchres is said to contain the relics of the twelve friars who first addicted themselves to the severities of the monastic life in this place, one of the bones of the protomartyr Stephen, and some of the children of Bethlehem, murdered by order of King Herod!

After penetrating to the northern extremity of this "region and shadow of death," we came to the sepulchre of Nestor, the celebrated father of Russian history, who flourished in the Petcherskoi Monastery from about the middle to the end of the eleventh century, and was contemporary with Ari Frode, the first Icelandic historiographer. This monk appears to have been gifted with a large share of natural understanding; and, to judge from the style of his writings, he must have been familiar with the Scriptures; for he not only quotes them frequently, but seems to have adopted their narrative style as the model of his own compositions. His intercourse with the reigning family, his perusal of the Byzantine historians, the opportunities he enjoyed of collecting the current traditional accounts from the mouth of his countrymen, and the numerous historical monuments which Kief and its immediate vicinity presented to his view; all furnished advantages of which he happily availed himself, and has thereby transmitted to us the knowledge of important historical facts, connected with the ancient history of Russia, which must otherwise have perished with the lapse of time. Of his Annals, a truly critical edition, in the

original Slavonic, accompanied with various readings, a German translation, and valuable historical commentaries, was published by Professor Schlözer, of Gottingen, 1802-9.

From the dormitory of Nestor, the dreary avenue turned round by a gradual descent towards the *Borysthenes*; and, after leading us past a number of dead bodies, brought us to two subterraneous chapels; the first, only at a short distance from the river, is dedicated to Anthony, who here lies enshrined in a coffin covered with silver; and the other, situated nearer to the entrance, is dedicated to the Purification of the Virgin. Both are richly ornamented, and are used for the performance of mass on such days in the calendar as are appropriated to these festivals.

We now returned to the spot whence we had descended, and were glad to exchange the confined air, and melancholy gloom of this sepulchral labyrinth, for the fresh breeze ascending from the river, and the exhilarating prospect supplied by the surrounding scenery.

At a short distance to the south, are situated the "farther" Catacombs, or those of Theodosius, but they are neither so sinuous, nor so extensive as the former; nor is the celebrity of the saints, whose relics they contain, equal to that of those entombed in the caverns of Anthony. Besides the chapel and tomb of the founder, we visited two chapels dedicated to the Virgin, and the elevation of the cross, but found nothing remarkable, after what we had seen in the others. The number of bodies, or parts of bodies, contained in the latter

Catacombs, and which are venerated as relics possessed of wonder-working powers, amounts to forty-five.

Our visit to these “dark places,” in “the nether parts of the earth,” where we literally were “among those that be dead of old,” tended, in no small degree, to furnish us with lively recollections of those passages of Scripture, which represent the grave as a *pit, or cavern*, into which a descent is necessary, Psalm xxviii. 1.; cxliii. 7.; Prov. i. 12; where there are deep *recesses*, containing dormitories, or separate burying-places, Isaiah xiv. 15; Ezek. xxxii. 23., so that each dead body may be said to “lie in its own house,” Isaiah xiv. 18; and “rest in its own bed,” chap. lvii. 2. The idea also of a vast subterraneous abode necessarily presented itself to our minds—an idea frequently to be met with in the Sacred and other oriental writings. Hence Solomon, when treating of the end of man’s mortal existence, calls the grave, his “long home,” Eccles. xii. 5; to which, as the family residence, descendants are said to “go,” or “be gathered” at death, Gen. xv. 15; 2 Kings xxii. 20; and on one of the ancient Phenician inscriptions, found on the island of Malta, the same idea of the grave, as a place of residence, is evidently conveyed; חדרבתעלמקבר, which, if properly divided, is, חדר בת עלם קבר, “the chamber of the long abode—the grave.”

The origin of the catacombs of Kief is to be traced to the introduction of the ascetic life into Russia. Hilarion, Presbyter of Berestof, a learned and devout man, abandoning his church, and the

intercourse of the world, dug a cell, two fathoms in depth, in a sequestered and woody part of the hill, close to the spot where the monastery now stands, where he imposed upon himself numerous acts of mortification, till called by Iaroslav to be the Metropolitan of Russia. The cell, however, was soon re-occupied by a native of Liubetch, who, after performing a pilgrimage to Mount Athos, where he received the tonsure, and assumed the name of Antonius, endeavoured to settle in some monastery; but not finding any sufficiently strict in its rules of discipline, he repaired to the cave of Hilarion. Here he led a most retired and austere life, addicting himself to prayer and fasting, and, in a short time, acquired such reputation for sanctity, that immense crowds of devotees, among whom the Grand Duke Iziaslav himself came to his cell, in order to obtain his blessing. Other ascetics now associated themselves with him, and enlarged the subterraneous reclusion; a regular monastery was at length formed; churches and chapels were erected for the accommodation of those who visited the place; and, in the course of time, after miraculous powers were ascribed to the relics of the original founders and others, who had rendered themselves famous for the rigour of their discipline, the spot obtained that celebrity which it still retains in the present day. What Jerusalem was to the Israelites, *Kief* is to the Russians; and the veneration in which the grand cathedral of the Petcherskoi Monastery, with its surrounding "holy places" is held, is, at least, equal to that paid to the temple on Mount Zion.

On this account, it is the great resort of pilgrims from all parts of the empire, not even excepting Kamstchatka, and other distant regions of Siberia, who, as they proceed hither, collect money from those who are not able to come in person, with which they purchase candles to be placed before the images of the saints. The average number of those who annually perform this pilgrimage, is estimated at 50,000.

The second or middle division of *Kief*, consists of the "Old Town," which is separated from that already described by a deep ravine, intersecting the hills on which they are situated. It forms the site of the ancient Slavonic Pantheon, where *Perun*, *Horsa*, *Lado*, *Volosa*, *Mokosha*, *Kupala*, and other objects of idolatrous worship, had altars erected for the celebration of their respective rites. It is surrounded by immense earthen walls, and contains, within a small compass, not fewer than five churches, of which the principal is the Cathedral of St. Sophia, built by Iaroslav in the year 1037, on the spot where he had gained a signal victory over the Petchenegi. In the magnitude and grandeur of its structure, it exceeds the Petcherskoi Cathedral, and is remarkable for a colossal *mosaic* representation of the Lord's Supper, according to the mode of its administration in the Eastern Church, together with other representations on a grand scale. The whole of the walls and ceiling was covered with the same exquisite workmanship, interspersed with Greek inscriptions; but being in many parts richly gilt, many of these monuments of ancient art were destroyed by the Tatars

under Batu Khan, by whom the town was taken and pillaged in the year 1240. This church contains also the tomb of its founder, which is built of white marble, and measures about seven feet in length, by three in breadth, and three and a half in height.

Close to the Cathedral is the residence of the Metropolitan—a sombre building, shaded by venerable trees, and exhibiting, in the interior, the most striking vestiges of ancient art. On the identical spot where Perun, the Jupiter of Russia, had a fane consecrated to his worship, stands the church of St. Basil, built by Vladimir, on the introduction of Christianity into the empire; and, near the northern termination of the elevated ground forming the site of the town, is part of another church, erected by the same prince, in the year 996, and called *Desatinnaiia*, or “the *tythe*-church,” from the circumstance that he not only endowed it with a tenth part of his own private property, but also with a tenth of the public revenues. In the cemetery belonging to this church were discovered, by the Metropolitan Peter, in the year 1636, two marble coffins, which, according to the inscriptions upon them, contained the bones of Vladimir and his spouse, the Greek Princess Ann. The skull of this monarch was taken the same year, and deposited in the Petcherskoi Cathedral, where it is still preserved.

We next visited the church of St. Andrew, which is built at a short distance from that just mentioned, and being situated on a projecting point of the hill, commands one of the most extensive

prospects of any place about *Kief*. It owes its name to a tradition that the Apostle Andrew, in the course of his missionary excursions among the Scythians, planted the cross on this hill, and predicted, that, at a future period, it would become the site of a city, and of numerous churches dedicated to the honour of his Divine Master.

Almost directly below this church, where the high bank of the river gives way to a narrow plain, stands *Podole*, "the low town," or "the town of the vale," which is chiefly inhabited by merchants, but is also celebrated for its magnificent Academy, founded in 1631, by the Metropolitan Peter Mohila, in which upwards of twelve hundred students are taught the sciences, according to the forms of the old German universities. It is built of stone; stands close to the Friars' Monastery, the Archimandrite of which is Rector of the Institution; and is provided with an excellent library and hospital. This division of *Kief*, consisting of streets and buildings laid down according to a regular plan, forms a perfect contrast to the other parts of the town, and, abounding in large and fruitful gardens, presents a very agreeable perspective to the view.

A little below the road leading down to the low town from the Petcherskoi division, the attention of the traveller is attracted by a fine monument, raised, by order of his Imperial Majesty, over the *Kreshtshatik*, or fountain in which the children of Vladimir the Great were baptized, in the year 989. It consists of an obelisk of stone, about a hundred and fifty feet in height, terminating at the

top in a globe and cross ; and at the foot, close to the pedestal on which it rests, is a wooden crucifix, with the inscription *Jesus of Nazareth, the King of the Jews*, in Hebrew, Greek, and Latin. It was near this spot that the general baptism of the Russians took place, the same year. On the preceding day, the idols had been either broken in pieces or burnt, and Perun, the chief of the gods, a huge monstrous piece of wood, with a head of massive silver, and a beard of gold, had been tied to the tail of a horse, and drawn to one of the highest precipices, whence it was thrown into the Dnieper. Whatever violence was thus offered to the objects of idolatrous worship, it does not appear that any coercive measures were employed to induce the people to submit to baptism. They flocked in crowds to the margin of the Dnieper, to which Vladimir and the Greek priests repaired in solemn procession, and, on a sign being given, the whole multitude plunged into the river, the adults standing up to the breast and neck in the water, while such as had infants supported them above it in their arms. Of the mode in which the rite was administered, whether by immersion or pouring, history is silent ; but it is not improbable that they baptized themselves, *i. e.* they plunged their heads into the water. It is a fact which, I believe, is little known, that in the Greek Church both forms obtain ; and although immersion be the more common, yet when the parents desire it may be done by pouring, their request is complied with. In Little Russia, this mode is the more common of the two. The Slavonic word

“*krestit*,” to baptize, has no reference whatever to the application of water, but is derived from *krest*, “cross,” and, like our English *christen*, signifies to mark with the sign of the cross. According to this, its strict and etymological signification, John the Baptist is improperly called *Ioann’ Krestitel*, in the Slavonic version, as we may be assured this sign formed no accompaniment of the rite from which he derived his designation, however common it be to furnish him with the banner of the cross as a badge of distinction, in the representations given of him in paintings.

It is related by the historian, that Vladimir was so overjoyed at the sight of the public profession made of Christianity by his subjects as the national religion, that he lifted up his eyes to heaven, and pronounced aloud the following prayer: “Creator of heaven and earth! Bless these thy new-born babes! Grant that they may know thee, the true God; confirm in them the right faith; and be my help in evil temptations, that I may worthily glorify thy holy name!”*

During our stay in *Kief*, we had frequent interviews with the venerable Metropolitan Sera-pion, the Governor, and other leading men in the town, whom we endeavoured to impress with the importance of more vigorous measures being employed for extending the benefits resulting from the operations of the Bible Society. His Excellency the Governor, having been but recently ap-

* Karamsin, Vol. I. p. 218.

pointed to this province, had not had time to use his influence with the civil officers and others within the sphere of his jurisdiction; but, having already lent his patronage, as Vice-President of the Astrachan Auxiliary, and accepted the same office in that of Kief, we had every reason to hope, that it would derive most essential aid from his co-operation.

On the 23d, we attended a special meeting of the Committee in the grand hall of the Metropolitan Palace, in the Petcherskoi Monastery, at which his Grace himself presided, and which consisted of nearly thirty of the monks and superior clergy, the Governor, several Generals, and other gentlemen resident in the place. As the sale of the Scriptures had hitherto been confined to the retired cell in the grand Monastery above described, it was submitted to the consideration of the Meeting, whether it would not be eligible to give it a greater degree of publicity, by opening a separate depository in each of the three divisions of the town; which proposition was cordially agreed to, and immediately carried into effect. Reference has been made above to the numbers who annually flock to the Monastery and the Catacombs. To direct the attention of such weary pilgrims, most of whom are excited to proceed hither from a concern about the salvation of their souls, to that book which alone reveals HIM who is the true way to eternal life, we could not but regard as an object highly deserving the consideration of the Bible Society, and accordingly took the liberty to propose, that depôts of Bibles

and New Testaments should be established in the chambers, where all the pilgrims purchase and light the candles with which they proceed into the Catacombs. It gave us pleasure to find that our proposition was instantly approved, and two very appropriate inscriptions, which had been drawn up by the Secretary, were read, adopted, and ordered to be fixed in the most conspicuous places at the entrance to the tombs. In consequence of this measure, many a poor fatigued pilgrim may retrace his steps, laden with the precious treasures of Divine Revelation, and perhaps not a few with their minds savingly illuminated by its contents. Having disposed of the town, the Committee next took under their consideration the measures necessary for effecting the more extensive circulation of the Scriptures throughout the province; when it was unanimously agreed, that two of the members of the Committee should be deputed to visit the principal district towns and villages, for the purpose of making the inhabitants acquainted with the object of the Bible Society; obtaining correspondents or active agents; and establishing Branch Societies and Associations. This important service was voluntarily undertaken by the Governor himself, being otherwise about to proceed on an official visit to different parts of the government; and his exertions were seconded by the Rev. Mr. Semenovsky, the Clerical Secretary of the Kief Auxiliary Society. The business of the evening was concluded by a fresh proof, on the part of the Metropolitan, and the other members present, of their resolution to continue their vigo-

rous support to the Institution, by increasing their subscriptions to the amount of seven hundred rubles.

After the meeting closed, we were ushered into an adjoining apartment, where we were served with tea, different kinds of the most exquisite fruit, and wines both of domestic and foreign preparation, from the cellars of the Metropolitan. The kindness of this aged prelate exceeded any thing we had ever met with. He not only sent us a carriage and four, to be at our service during our stay, but with difficulty accepted our refusal of his offer, that we should change our lodging, and occupy apartments in the Monastery; and when we called for our account at the inn, we found that he had given the strictest orders that it should be presented to him for payment. Nor was this all. On our taking leave of him, like Melchizedek of old, he “brought forth bread and wine,” of which he begged our acceptance for the journey.

CHAPTER VIII.

Leave Kief—Jitomir—Eagerness of the Jews to receive Hebrew New Testaments—Jewish Synagogue and Worship—Auxiliary Bible Society—Novograd Volinski—The Petchenegi—Khoretz—Ostrog—Lutsk—Dubno—Veneration for Hebrew MSS.—Jewish Scribe—Rules observed in copying Hebrew MSS.—Editions of the Hebrew Bible—The Bog—Podolia—Emigration of the Jews—Kamenetz—Jewish Wedding—Dominican Monastery—Bible Society.

WE left *Kief* on the 24th of May, and proceeding through the small town of *Radomisl*, we arrived on the 25th in *Jitomir*, the provincial town of Volhina, one of the most fertile of the Russian governments, and containing a population of nearly a million and a half of inhabitants. Of these the greater proportion are Russians, the rest is made up of Poles, Germans, Lithuanians, Jews, and Gypsies. The number of Jews is estimated at forty thousand.

Jitomir is a place of considerable extent, but is at present in a wretched state, having for the most part been recently consumed by fire. It is situated on the left bank of the *Teteref*, which here flows through a deep valley defended by high perpendicular rocks; the first appearance of the kind we had seen since entering Russia. It is the see both of a Russian and Roman Catholic bishop, and the seat of the Governor, and the different departments

of government. The number of inhabitants amounts to twelve thousand, of whom nearly ten thousand are the descendants of Abraham, crowds of whom surrounded us the moment we entered the town; and, during our stay, we scarcely found it possible to walk out of our lodgings without being exposed to their importunate clamours on the subject of this world's gain. Having anticipated frequent opportunities of intercourse with them in the course of our journey through these parts, we had previously ordered regular supplies of Hebrew New Testaments to be forwarded to us from St. Petersburg for distribution at the principal stations; and in this town, as well as in other places in the province, we were furnished with the most convincing proofs of their eagerness to receive copies, and the avidity with which many of them read the Gospel records. Nor did the Rabbins discover that shyness which we had been led to expect; on the contrary, two of them called on us for Testaments, and entered with apparent interest into an argument on the sufferings of the Messiah. At one time we were almost literally besieged by the Jews, and we could not but entertain a hope, that the copies we distributed might be made instrumental, by the agency of the Holy Spirit, in opening the eyes of some of them, and turning them from darkness to light, and from the power of Satan to God. Before giving away any of the copies, we previously ascertained their ability to read and understand the Hebrew, and the probability of their making a proper use of the gift.

That our feeble attempt at this place was not

without some effect, will appear from the following extract of a letter from the Clerical Secretary of the Kief Bible Society:

“ Kief, July 6, 1821.

“ The travellers, Paterson, Henderson, and Seroff, on proceeding from Kief to Ostrog, through the town of Jitomir, visited the Jewish Synagogue, where they distributed, gratuitously, six copies of the New Testament in the Hebrew language. Their visit to this synagogue, and the distribution of these New Testaments, have not been in vain, but already begin to produce delightful fruit. One of the Hebrews, S. by name, into whose hands one of the copies fell, began to read it with attention, and was struck with the doctrines and precepts of the Gospel, particularly the passages, *Thou shalt love thy neighbour as thyself*; and, *Love your enemies, do good to them that hate you, &c.* He could not help reflecting, how very opposite this was to the doctrine of the Talmud, according to which it was accounted no sin in a Jew to deceive Christians, treat them ill, injure them in every possible way, and even murder them, though it was diametrically opposed to the sixth commandment, *Thou shalt not kill*, which the Jews are bound to fulfil. These reflections left on his mind the conviction, that the doctrines of the Talmud were altogether false and illusory, that they were drawn up with the view of deceiving, and were perfectly irreconcilable with every principle of right reason. He therefore came to the resolution to reject them, and embrace the doctrine of Christ our Saviour, as that alone

which is consonant with truth, and capable of effecting the salvation of the soul. He now brings forth fruits meet for repentance, and the answers which he gave to the Metropolitan when he applied to him for baptism, were in a high degree intelligent and interesting."

The day after our arrival we went to one of the synagogues, about the time of the morning service. Worship had already commenced, and the place was crowded with old and young, but the scene was altogether of such a stamp, as to convince us of the awful propriety of applying to it the prophetic language, "The calling of assemblies I cannot away with; it is iniquity, even the solemn meeting," Isaiah i. 13, if, indeed, the term *solemn* can at all be used in regard to a noisy rabble, chattering and making grimaces, more like buffoons in a common show, than a company of rational and accountable beings, professedly assembled to adore the Holy One of Israel. It was extremely painful, also, to observe the intense agony into which the *Chasan* (חזן), or minister, wrought up his whole frame, while repeating the public prayers, shaking his clapsed hands as he elevated them before the eastern wall of the synagogue, and raising his voice like a person in a state of the most dreadful desperation. How truly emblematical of the miserable condition of this people, while the wall of unbelief separates between them and the God of their fathers!

After standing for some time at a little distance within the door, we were observed by some of the

rulers, who came and showed us up into the *Bimah* (בימה), a square wooden pulpit, situated in the middle of the synagogue, to which the book of the law was soon conveyed from the ark of the covenant, which is erected for its reception in the centre of the eastern wall, at the height of three or four feet above the level of the floor. If we suppose Paul and Barnabas to have been seated in such a *Bimah* in the synagogue at Antioch, in Pisidia, it must have afforded them an excellent situation from which to address the assembly. It consists of a platform raised about three feet from the ground, is surrounded by a rail, and has a cupolated covering—all of wood. Prayers being ended, the book of the law was taken out of the chest, or ark, which consisted of wood, with folding doors in front, and a kind of ceiling, over which was the inscription כתר תורה, “The crown of the law.” The law itself was covered with a rich silken wrapper, and kept in a bag, called *Mappa* (מפה), of the same material, richly embroidered with gold. It was written on a large roll of parchment, which was fixed at each end to a small roller, the ends of which project so far out from the volume, as to admit of their being held in the hands of those who support the roll while it is unfolding, or again rolled up after reading. Having been conveyed in a kind of mock solemnity to the *Bimah*, it was deposited on the table, and three or four of the congregation were called up to read in succession, which they did under the direction of the *Chasan*, who pointed out the lines to them by means of a silver hand; but some of them per-

formed the task so badly, that they required to be turned back to the words, like a child at its first lessons. When the lection was finished, the roll was again carefully covered with the wrapper, and on its being exhibited in this state, all who were in the vicinity pressed forward to kiss it, while a serious altercation took place in the separate apartment, appropriated for the use of the females, which arose from their eagerness to peep through the holes in the partition, that each might catch a glance of the law, before it was carried back to the ark. In the concluding prayer, we were not a little astonished to hear our names mentioned after some others of high consequence, and the blessing of heaven implored upon us individually. It was meant, no doubt, as a compliment; but it naturally excited in our bosom a tender and compassionate feeling in behalf of the poor Jews, and forcibly reminded us of our duty to remember them in our daily prayers.

In *Jitomir*, we found a prosperous Bible Society, the successes of which were to be ascribed, next to the Divine blessing, to the efficient zeal of the Russian Bishop, and his Archimandrites, whose active exertions in this good cause are indeed above all praise. Considerable opposition had been made by many of the landholders, who are Poles, and members of the Romish Church; yet such had been the effect produced by the amiable character of these dignitaries, and their prudent and enlightened exertions, that numbers of the Polish inhabitants had been gained over to

the Society, and were anxiously waiting for the completion of the new edition of the Polish Bible, one thousand copies of which had been ordered by the Committee to be distributed, as soon as it should leave the press. Due measures had also been adopted by the Bishop for supplying his clergy with the Scriptures, and no certificates are given to the students, by the Rector of the Spiritual Academy, except they possess the Bible.

Besides the Auxiliary Society, we were happy to find that three Associations had been formed in the province, one of which is in the town of *Bereditchef*, which is inhabited by upwards of 10,000 Jews, several of whom have aided the funds of the institution by voluntary subscriptions, and not only purchased copies of the Old, but seem anxious to obtain the New Testament also.

Not finding the Bishop in the government town, we resolved to proceed to *Ostrog*, his usual place of residence, and accordingly set out for that town on the morning of the 27th. The face of the country presented, on the whole, an agreeable variety, especially about the *Slutch*, which we crossed at the small town of *Novograd Volinski*. While waiting for dinner at this place, we had much conversation with the Jews, who seemed to compose a large proportion of the population. Their surprise at our entering abruptly on the subject of a suffering Messiah, and the necessity of faith in his atonement, made it evident, that,

though they live in the midst of professing Christians, their attention had never been seriously directed to this grand and fundamental point.

Between this town and that of *Khoretz*, we passed an immense number of small tumuli, supposed to have been raised over such as were slain in a battle, lost here at an early period of Russian history by the *Petchenegi*, a people of Turkish extraction, who originally inhabited the steppes between the *Iaik* and the *Volga*. Crossing the latter river and the *Don*, they committed great ravages in the south of Russia, and ultimately penetrated as far as the *Danube*, by which they were separated from the Bulgarians. They appear to have led a nomadic life; and shortly after their defeat by the *Polovtzi*, about the middle of the eleventh century, they entirely vanish from the page of history. Whether this decisive battle was fought here, I have not been able to ascertain, but the appearance of the tumuli, suggests the idea of a dreadful and extensive carnage.

We reached *Khoretz* in the dusk of the evening, just in time to escape a tremendous storm of thunder and rain, and were comfortably lodged at the house of a Jew. Next morning, on driving through the town, which was anciently defended by a brick wall, we observed no object worthy of notice, except a large porcelain manufactory, belonging to Prince Tchartorisky.

Our approach to *Ostrog* was greatly impeded by the sandiness of the road, which, as it lay through an impervious wooded region, it was impossible for us to avoid by striking off to either side, as we

often did when travelling across an open country. On ultimately reaching the termination of the wood, we descended into a broad swamp, divided by the river *Horin*, which was formerly the boundary between *Red Russia* and the principality of *Kief*.

Being desirous of visiting a Colony of Karaite Jews, settled in and about *Lutsk*, a town situated upwards of a hundred versts to the north-west of *Ostrog*, I left my fellow-travellers to transact our biblical business with the Bishop, and set off about two o'clock in the afternoon, in the expectation of reaching the scene of my intended visit the following morning. In order to perform this journey with greater expedition than I could have done in one of our travelling carriages, I ordered, from the post-office, one of the common light carts used by couriers and other posting travellers, and drawn by three horses. Not being suspended on springs, it almost shook me to pieces; but such was the velocity with which I was conveyed, that, on reaching *Dubno*, the place where I had intended to spend the night, I found that, at the same rate of travelling, it was in my power to gain the limits of my journey the same evening. Fresh horses were accordingly ordered, and I performed nearly one-half of the remaining part of the trip with as much comfort as could be expected from so uneasy a seat; but it now began to grow dark, and the thunder-clouds, which I had observed gathering in the western horizon, soon spread over a great part of the heavens, and at length broke in one of the most tremendous thunder-storms I ever re-

collect to have witnessed. The lightnings played in almost one continued flash, and at times the horses seemed perfectly stunned by the effect; while the darkness was so great, that between the flashes it was impossible to descry the road. By ten o'clock, I reached the town of *Lutsk*, where I soon found lodging in the house of a Jew, and in less than a quarter of an hour, the rain began to pour down in torrents, and continued incessantly great part of the night.

It had been remarked to me, before I visited Russia, that next to the velocity of a bird cutting the air, is the speed with which a Russian Cabinet Courier hastens to the place of his destination; but I now had a specimen of the quickness of travelling in this empire, having gone over upwards of eighty English miles within the space of eight hours, including stoppages. It was such a specimen, however, as I should never choose to repeat, the violence of the motion having nearly proved too much for my frame.

The 29th I spent, for the most part, among the Karaites; but, as I intend to devote a chapter or two to this interesting Jewish sect, when I come to describe our visit to their principal settlement in the Crimea, I shall reserve for that occasion what particulars I collected respecting them during my stay in *Lutsk*. The town itself is chiefly inhabited by Rabbinites, by whom the Karaites are held in contempt and abhorrence. My landlord, who was of the former sect, could scarcely hear their name mentioned without stamping with rage. The Karaites have only one small

place of worship; while the Rabbinists have one principal, and four inferior synagogues. The predominant religion of the place is the Roman Catholic, the Bishop of which communion resides in a magnificent and princely palace, at the eastern entrance to the town. It is surrounded by a high wall, and was also the seat of a Jesuit College previous to the expulsion of that sect from the empire. Although the whole population of *Lutsk* amounts only to about three thousand inhabitants, it contains monasteries and churches belonging to the several orders of Bernardine, Trinitarian, Capuchin, Bonifratrion, Carmelite, and Dominican friars. These edifices, together with an extensive and romantic old castle, impart an air of grandeur to the town, which ill comports with its appearance in other respects.

The following day, on my return through *Dubno*, I stopped a few hours in order to visit some of the Jews, by whom it is chiefly inhabited. Their number is estimated at upwards of 10,000, and many of them appear to be in affluent circumstances. They have a great number of synagogues; the principal one of which I found greatly resembling our oldest Seceding Meeting-houses in Scotland, having high arched windows, brass chandeliers, and the pulpit, wainscotting, doors, &c. all of unpainted wood. In the ark of this synagogue were preserved several beautiful copies of the law, some written with large, and others with smaller characters. I here made enquiry, as I did in other places, relative to ancient MSS. of the Hebrew Scriptures, but found none

of any great age. The fact is, when no longer fit for public use in the synagogue, instead of being sold, or kept as objects of curiosity, they are carefully inclosed in a box, and deposited in the burying-ground, it being deemed a most heinous offence to erase or obliterate a single letter of the law, or expose it to the profane gaze of the Gentiles. Some may smile at this custom of interring the Scriptures, and regard it as a superstitious veneration for the mere letter of the word; but it must certainly be viewed as praiseworthy, when contrasted with the manner in which many professing Christians treat mutilated and worn-out copies of the Bible, by using them in a variety of ways as waste-paper, in total absence of reverence for that sacred name which stands forth so prominently in every page. How laudable the practice adopted by the Schleswig-Holstein Bible Society! In order to prevent defective copies from falling into the hands of the grocers, the Committee buy up all the old Bibles to be found, and, after endeavouring to complete them from each other, they collect what is no longer fit for use, and, with becoming solemnity, consume it in a fire kindled for the purpose.

Having expressed a wish to obtain some Hebrew manuscripts, my Jewish guide conducted me down a narrow lane to the house of a *Sopher*, or scribe, whose employment consists in multiplying written copies of the law, according to the established rules of Hebrew calligraphy. His small apartment presented quite a novel scene to my view. On the table before him lay developed

an accurate exemplar from which he was taking his copy; rolls of parchment were lying about in every direction; the walls were hung with compasses, inkbottles, and other implements; and in one corner of the room, a number of skins were in a process of preparation for the use to which they were to be appropriated. As I entered, he looked up with all that absence and discomposure which generally characterises those who are abruptly roused from the absorption connected with deep study, or occupied about some object requiring the application of profound attention. Some remarks, however, on the nature of his occupation, interspersed with a few technical phrases in Hebrew, soon excited his curiosity; and, laying aside his pen, he readily entered into a conversation respecting his business, and the difficulties inseparable from its proper and conscientious execution.

Unlike other employments, that of a Jewish copyist absolutely and religiously excludes all improvement. He is tied down to perform every part of the work exactly as it was done twelve or thirteen centuries ago, at the period of the composition of the Talmud, to the laws of writing prescribed in which, he must rigidly conform, even in the smallest minutiae. The skins to be converted into parchment must be those of clean animals; and it is indispensable that they be prepared by the hands of Jews only. Should it be found that any part has been prepared by a *Goi* (a name by which Christians and all who are not Jews are designated), it is immediately thrown aside as unfit for use. When ready they are cut even, and

joined together by means of thongs made of the same material. They are then regularly divided into columns, the breadth of which must never exceed the half of their length. The ink employed in writing the law, generally consists of a composition made of pitch, charcoal, and honey, which ingredients are first made up into a kind of paste, and after having remained some time in a state of induration, are dissolved in water with an infusion of galls.

Before the scribe begins his task, and after every interruption, he is required to compose his mind, that he may write under a sensible impression of the sanctity of the words he is transcribing. Particular care is taken that the letters be all equally formed; and so supreme is the authority of antiquity, that where letters are found in the exemplar of a larger or smaller size than the rest, or such as are turned upside down, or suspended above the line, or where a final-shaped letter occurs in the middle of a word, these blunders are to be copied with as great fidelity as any part of the text. Is it not passing strange, that even Christian editors of the Hebrew Bible, should have servilely followed these Jewish puerilities? It is well known what importance the genius of Rabbinical superstition has attached to such anomalies; and it is a fact, that many of them are interpreted in a manner highly reproachful to the religion of Christ. For instance, in Psalm lxxx. 14, the word מֵעֵץ, "from the wood," is written and printed מֵעַר, with the letter *ain* suspended, because it is the initial of the word עֵץ, "tree," and is explained

by the Jews, of the cross; while the wild boar referred to in the context, they blasphemously interpret of our blessed Saviour. Yet this error of transcription is printed in the editions of Opitius, Michaelis, Van der Hooght, Frey, Leusden, and Jahn, although corrected in Menasseh Ben Israel's edition of 1635!

Faults that creep in during transcription may be rectified, provided it be done within the space of thirty days; but if more time has elapsed, the copy is declared to be *posel*, or forbidden—a word (פסיל) used in Scripture to denote a graven image, which the Israelites were taught to hold in utter detestation. Should Aleph-Lamed (ל) or Jod-Hê (ה) be wrongly written, it is unlawful to correct or erase them, because they form the sacred names; nor is it permitted to correct any of the Divine names, except when they are applied in an inferior sense. Of this an instance occurs, Gen. iii. 5, where the name אלהים, *Elohim*, is used twice. The Rabbins, regarding it as employed the second time to denote false objects of worship, permit its erasure; but prohibit it at the beginning of the verse, as being undeniably used of the true God. When transcribing the incommunicable name יהוה, *Jehovah*, the Scribe must continue writing it until it be finished, even although a king should enter the room; but if he be writing two or three of these names combined, such as יהוה אלהי צבאות, *Jehovah God of Hosts*, he is at liberty, after having finished the first, to rise and salute his visitant. Nor is the copyist allowed to begin the incommunicable name immediately after he

has dipt his pen in the ink ; when he is approaching it, he is required to take a fresh supply when proceeding to write the first letter of the preceding word.

Shackled by canons of such exquisite minuteness, it cannot be matter of surprise that the *Dubno* Scribe should exhibit an emaciated appearance, and affix a high price to the productions of his pen. For a copy of the law, fairly written in small characters, he asked ten louis-d'ors, and assured me that he had been sometimes paid at the rate of fifty. To the intrinsic value and spiritual beauty of the law of the Lord he appeared totally insensible !

Turning round the corner of a square, my attention was arrested by an immense number of books that were lying open on the ground. Conceiving that they were exposed for sale, and finding, on reaching them, that they were Hebrew, I eagerly commenced an examination of the more bulky and respectable looking volumes ; but I was soon undeceived by a Jew, who seemed to be watching them, by whom I was informed, that they belonged to the Synagogue, and were not to be sold. Besides several copies of the Talmud, there appeared to be a complete collection of all kinds of works in Rabbinical literature.

The country between *Lutsk* and *Ostrog* is very fertile ; and though nothing mountainous is presented in the prospect, yet the general appearance, especially towards the west, and the inequalities of the surface over which the road

passes, strongly indicates an approximation towards the vicinity of the Carpathian chain.

On the 31st, before leaving *Ostrog*, I walked to the summit of the rising ground, on the sloping projection of which the town is built, to command a view of the spot for ever memorable in the annals of Biblical and Slavonic literature, as that from which issued the first edition of the entire Slavonic Bible. The house in which it was printed is situated in the lower part of the town, and is at present inhabited by a Jew. Were it not the property of a Catholic decidedly hostile to the general spread of the Scriptures, it might form an admirable depository for containing the copies of the Bible provided by the Volhynian Auxiliary, and thus subserve the purpose to which it was originally appropriated. Besides a fine old castle, and several churches and convents, *Ostrog* possesses an extensive palace, formerly belonging to the Jesuits, but used latterly as the residence of the Russian Bishop. At present, it offers nothing to the view but the walls, the interior having been recently consumed by fire. The town swarms with Jews, who have here several synagogues and two printing-offices. One of these had only one press, and was just finishing the סדר אשכנז, or Manual of Devotion, according to the order observed in the German Synagogues. In the other, I found at press a quarto edition of the Hebrew Bible, the text of which was accompanied with Rashi's Commentary, one of the most insipid and absurd of the Jewish expositors, but who is held in the highest

esteem by the blinded and unbelieving Hebrews. The types used in printing both works were good, but the paper, blue in colour, was of a very inferior quality, as is most of that employed in the Jewish printing-offices in Poland. The best production of the kind I have seen, is an edition of the Hebrew Psalter, printed at Slovita, (סלוביטא) a small town, about forty or fifty versts distant from Ostrog. It is in the octavo form, and the characters are considerably larger in size than those of Opatow Hebrew Bible. In this edition also, the text is accompanied with the Commentary of Rashi.

On the road to *Kamenetz Podolsk*, which we reached the following day, we passed through the towns of *Zaslav*, *Staro-Constantinof*, and *Proskurof*, none of which presented any thing worthy of notice, except the number of Jews, who flocked about us on our arrival, and entered with much ardour into discussions with us, on the fundamental doctrines of Scripture. Many of them were anxious to obtain copies of the New Testament in Hebrew.

Just before arriving at *Proskurof*, we crossed the *Bog* by means of a bridge forming part of the long bank, raised to confine the waters of the lake from which that river here takes its rise. This lake, which is of no great breadth, but extends to a considerable length up the country, is what Herodotus calls the *Mother of the Hypanis*, or Bog;* for it is evident from the whole connexion,

* Καλέεται δ' ἡ λίμνη αὕτη ὀρθῶς, μήτηρ Ὑπάνιος.—Mel-pom. 51.

that the Hypanis of that historian, and of Strabo, was no minor or tributary stream to the east of the Borysthenes, but one of the principal Scythian rivers, and situated between the Borysthenes and the Tyras, or Dniester.* Like other rivers of heathen antiquity, it was the object of religious veneration, and this accounts for its Slavonic name *Bog*, which signifies, “God.” It receives several considerable streams in its course, and is navigable by large vessels upwards of one hundred and fifty versts above its junction with the estuary of the Dnieper, into which it falls about thirty versts above the fortress of Otchakof.

The neighbouring regions are still famous for the wild horses celebrated by Herodotus,† only their white colour has, in the course of ages, been changed into a mouse-grey, and they have black streaks along the back. They live in troops, and are caught by means of a noose.

Between *Staro-Constantinof* and *Proskurof*, we entered the government of *Podolia*, which, on account of its climate, its fertility, and the beauty of its scenery, may not unaptly be called the Devonshire of Russia. Its population is estimated at upwards of one million five hundred thousand inhabitants, most of whom profess the religion of the Greek Church. It contains, however, a very considerable number of Roman Catholics, besides united Greeks, or Russians, who acknowledge the supremacy of the Pope, and

* Τὰντα μὲν πᾶρα τὸν Ὑπανιν ποταμὸν ἔστι ἔθνεα πρὸς ἐσπέρας τοῦ Βορυσθένεος.—Melpom. 17.

† Τὴν πέριξ νέμονται ἵπποι ἄγριοι λευκοί.—Ibid. 52.

Jews. With respect, indeed, to this latter people, their number seems to increase in proportion as we approach the Turkish frontiers; and there is every reason to believe, that had we proceeded direct towards Palestine, we should have found them growing upon us as we advanced; for, according to all that we could learn, there has been, of late years, a very sensible movement among them, and a constant effort to regain the limits of the beloved land of their ancestors. Nor can it admit of a moment's doubt, that, should the Ottoman power be removed out of the way, and no obstacles be presented by those who may succeed in the dominion of the intermediate regions, they will, to a man, cross the Bosphorus, and endeavour to re-establish their ancient polity. To this all their wishes bend; for this they daily pray; and, in order to effect its accomplishment, they are ready to sacrifice any, the most favoured advantages they may possess in Europe.

At the last station to the north of *Kamenetz*, we were charmed with the view of a regular chain of hills, which here runs across the Austrian frontier into Russia. They form a branch of the Carpathian range, and are clad with verdure till near the summit, where there is a fine display of cliffs rising in castled grandeur above the horizon.

The town of *Kamenetz*, or, as it is sometimes called, *Kamenetz-Podolskoi*, is curiously situated on a romantic peninsulated rock, formed by the river *Smotritza*, which, after describing a curve,

winds round the rock, and returning almost into its own bed, just leaves sufficient space for a long, but narrow passage, which communicates between the town, and a regular fortification on the rising ground to the south-west. The rock is in general from seventy to eighty feet high, and is in some places completely perpendicular, while in others, it rises more in a sloping direction, and is covered with houses, which overtop each other in a very fantastic manner. The principal houses, with a number of fine-looking churches and spires being built on the summit, furnish a panorama of singular interest and beauty.

Passing a camp of 10,000 warriors, which occupied the height to the north of the town, we descended into the valley, and were obliged to ford the river, as the bridge was undergoing repair. The ascent we found excessively steep and difficult, although it winded up one of the most accessible parts of the rock. It was some time before we procured lodgings; but at length succeeded, with the assistance of some Jews, who are always forward to offer their services on these occasions, and are generally hired by travellers, under the honourable appellation of *factors*, which word, however, as thus applied, signifies agents capable of executing any commission, whatever may be its nature or demerit, provided they be remunerated for their trouble.

Before retiring to rest we were stunned by the noise of a procession, led on by a band of musicians playing on tambourines and cymbals, which

passed our windows. On inquiry, we learned that it consisted of a Jewish bridegroom, accompanied by his young friends, proceeding to the house of the bride's father, in order to convey her home to her future residence. In a short time, they returned with such a profusion of lights, as quite illuminated the street. The bride, deeply veiled, was led along in triumph, accompanied by her virgins, each with a candle in her hand, who, with the young men, sang and danced before her and the bridegroom. The scene presented us with an ocular illustration of the important parable recorded in the twenty-fifth chapter of the Gospel of Matthew; and we were particularly reminded of the appropriate nature of the injunction which our Saviour gives us to watch and be ready, for the re-procession must have commenced immediately on the arrival of the bridegroom.

By the Roman Catholic Bishop, and the Governor, who also belongs to that communion, we were received in the kindest and most liberal manner. On the 2d of June, after dining with the Bishop, we proceeded with him in his carriage, drawn by six beautiful white steeds, to the Dominican Monastery, to attend a meeting of the Podolian Auxiliary Bible Society, of which both the above-mentioned gentlemen are Vice-Presidents. Being rather early, we stepped into the church of the monastery, and as we were admiring the pulpit, which, with the stair leading up to it, is entirely of marble, we were filled with no small degree of surprise to find the following Arabic inscription over the door of the stair-case:

لا اله الا الله ومحمد رسول الله.

THERE IS NO GOD BUT GOD, AND MOHAMMED IS THE APOSTLE OF GOD.

What agreement there could be between the pulpit of a church, professedly Christian, and the watch-word of Islamism, we were at a loss to conceive; but the Bishop soon unravelled the mystery, by informing us, that the church had formerly been a Mohammedan mosque, and the pulpit appropriated to the propagation of the doctrines of the Koran.

The meeting consisted for the most part of Roman Catholics, but there were also present the Russian Archimandrite, and two of the principal Russian priests, and all seemed animated by a spirit of harmonious co-operation. Among other subjects proposed for the consideration of the Committee were, the procuring of active agents, and the formation of associations in suitable places throughout the province; the sale of the Scriptures in buildings attached to the churches of both communions; their circulation in the army encamped above the town, and the distribution of an address published by the Parent Committee in St. Petersburg, recommending the perusal of the word of God. The first of these measures the Governor himself undertook personally to carry into effect.

The town of *Kamenetz* was first founded by the Lithuanians in the sixteenth century, and has been considered as the bulwark of Poland; but as a fortress it is of no great importance, being completely commanded by the surrounding heights.

After being repeatedly besieged, it was taken by the Turks in 1672, and remained in their hands till 1699, when it was delivered up to the Poles by the treaty of Carlovitz. The Roman Catholic Cathedral is a noble edifice, close to which rises a tall minaret, with a gilded statue of the Virgin, treading on the crescent, having her head encompassed by a circle of nine large and glittering stars. The population consists of Poles, Russians, Armenians, Greeks, and Jews.

CHAPTER IX.

On the Jews in Russian Poland—Whence they came—Their persons described—Dress—Marriages—Aversion to Agriculture—Attachment to Palestine—Education—The Talmud—Oral Tradition—Cabbala—Superstitions—Depravity—Hatred of Christ—Oppression.

THE attention of the reader having, in the course of the preceding chapter, been more than once directed to the state of the Jews, I shall here collect, under one view, the results of those observations which we made on our tour through the Russian-Polish provinces, as well as the accounts that were then, and have since been communicated to us, relative to that singular, degraded, and miserable people. Towards Poland, the exertions of British benevolence in behalf of the Jews, have of late been more particularly turned; and it is the duty of all who have any opportunities of becoming acquainted with the situation, circumstances, numbers, opinions, rites and customs of the natural posterity of Abraham in these parts, to lay it before the public, that they may be better enabled to judge of the imperious call there is for the employment of every measure that can be brought into speedy and efficient operation, for the

purpose of dissipating their ignorance, removing their prejudices, alleviating their misery, and introducing them into the holy and blessed fellowship of the true Messiah. Such as have never come into actual contact with them, can form no idea of the depth of moral degradation to which they are sunk, or the numerous and almost invincible obstacles which impede the introduction and progress of the Gospel among them.

The number of Jews subject to the Russian sceptre, has been variously estimated, but according to the most accurate accounts I have been able to collect, it falls little short of *two millions*. In the kingdom of Poland they are to be seen swarming in every direction; and in the provinces recently incorporated into the empire, their rapid increase is the subject no less of alarm than surprise to the other inhabitants. You cannot enter a town or a village, how small soever its size, where you are not met by them. Almost every thing is in their hands. They rent the estates of the nobility and gentry, farm the public taxes, manage the distilleries, keep the inns and brandy-shops; and so completely monopolize both the wholesale and retail trade, that it is scarcely possible for those who profess the name of Christ, to do any thing in the way of business. In Poland they have long enjoyed peculiar privileges, which has led some to give that country the name of *Paradisus Judæorum*, or the Jews' Paradise. We are not in possession of any authentic historical data, on which to build an opinion relative to the quarter whence they proceeded into the Polish

territory; but, to judge from the great preponderance of German in their colloquial jargon, it seems in a high degree probable, that whatever numbers may have emigrated in this direction from Persia, and other parts of the east, they came chiefly from the west, during some of those dreadful persecutions which were raised against them in the middle ages. Their first protector was one of the princes of Kalitsh. In 1264 they obtained regular privileges and immunities from Boleslaus, Duke of Halish; and about the middle of the following century, these privileges were greatly extended by Casimire the Great, at the instance of Esther, a Jewess of distinguished beauty, with whom he was enamoured. In return for these political advantages, the Jews often rendered the government powerful pecuniary assistance, taking care, however, always to stipulate such terms as ultimately confirmed and extended their own influence.

The Polish Jew is generally of a pale and sallow complexion, the features small, and the hair, which is mostly black, is suffered to hang in ringlets over the shoulders. A fine beard, covering the chin, finishes the oriental character of the Jewish physiognomy. But few of the Jews enjoy a robust and healthy constitution; an evil resulting from a combination of physical and moral causes, such as early marriage, innutritious food, the filthiness of their domestic habits, and the perpetual mental anxiety, which is so strikingly depicted in their countenance, and forms the most onerous part of the curse of the Almighty to which they are subject in their dispersion. Their breath

is absolutely intolerable; and the offensive odour of their apartments is such, that I have more than once been obliged to break off interesting discussions with their Rabbins, in order to obtain a fresh supply of rarefied air.

Their dress commonly consists of a linen shirt and drawers, over which is thrown a long black robe, fastened in front by silver clasps, and hanging loose about the legs. They wear no handkerchief about their neck, and cover the head with a fur cap, and sometimes with a round broad-brimmed hat. In their walk, the Jews discover great eagerness, and are continually hurrying towards some object of gain, with their arms thrown back, and dangling as if loose at the shoulder.

They generally marry at thirteen and fourteen years of age, and the females still younger. I have heard of a Rabbi, who was disposing of his household preparatory to his departure for Palestine, that gave one of his daughters in marriage, who had but just completed her ninth year. As a necessary consequence of this early marriage, it often happens that the young couple are unable to provide for themselves, and, indeed, altogether incapable, from youth and inexperience, of managing the common concerns of domestic economy. They are, therefore, often obliged to take up their abode at first in the house of the husband's father, except he be in reduced circumstances, and the father of the bride be better able to support them. The young husband pursues the study of the Talmud, or endeavours to make his way in the world by the varied arts of petty traffic, for which this

people are so notorious. It is asserted to be no uncommon thing among the Jews for a father to choose for his son's wife some young girl who may happen to be agreeable to himself, and with whom he may live on terms of incestuous familiarity during the period of his son's minority.

Comparatively few of the Jews learn any trade, and most of those attempts which have been made to accustom them to agricultural habits have proved abortive. Some of those who are in circumstances of affluence, possess houses and other immoveable property; but the great mass of the people seem destined to sit loose from every local tie, and are waiting with anxious expectation for the arrival of the period, when, in pursuance of the Divine promise, they shall be restored to, what they still consider, *their own land*. Their attachment, indeed, to Palestine is unconquerable; and it forms an article of their popular belief, that, die where they may, their bodies will all be raised there at the end of the world. They believe, however, that such as die in foreign parts are doomed to perform the *Gilgul Mehiloth* (גלגול מחלות), or trundling passage through subterraneous caverns, till they reach the place of "their fathers' sepulchres;" on which account, numbers sell all their effects, and proceed thither in their life time, or remove to some of the adjacent countries, that they may either spare themselves this toil, or, at least, reduce the awkward and troublesome passage within the shortest possible limits. Instances have been known of their embalming the bodies of their dead, and sending them to Pa-

lestine by sea; and in such veneration do they hold the earth that was trodden by their ancient patriarchs, that many of the rich Jews procure a quantity of it, which they employ in consecrating the ground in which the bodies of their deceased relatives are interred.

Being acquainted with the fact, that their sacred books contain the most ancient written documents extant, they naturally pique themselves greatly on Hebrew learning; and in such honour are their Rabbins held, that it passes as a proverb among them: "He that marries his daughter to a *Hacham*, or learned man, contracts a matrimonial alliance with heaven." Their children are all taught to read Hebrew at an early age; but this reading consists merely in the rapid pronunciation of the words, without the smallest regard to their meaning. Such is the extent of the education afforded to their female children. Of the boys greater care is afterwards taken; on which account, among others, it forms part of their daily prayer—"Lord of the world, I thank thee that thou hast not made me a woman." They are generally sent while young to the house of a Rabbi, who first teaches them to repeat with propriety the usual forms of prayer, and other pieces commonly printed in their manuals of devotion. They next commence the study of the *Torah*, or five books of Moses, which most of them learn by heart. At the age of ten years, they are admitted to the study of the Talmud, which may not improperly be termed the Jewish Encyclopedia, as it treats of every subject in which a Jew can be supposed

to be interested, and, for this reason, is regarded by him as the *ne plus ultra* of human science. When it is considered that this collection of the most frivolous and insipid fragments of human thought consists of not fewer than *fourteen* folio volumes, we cannot be surprised at the time necessarily consumed in acquiring a knowledge of its contents, or the direful effects of such a study on the physical as well as mental growth of the Jewish youth.

It is well known that the Rabbinical Jews acknowledge a two-fold law—"the written law" (תורה שבכתב), and "the traditionary or oral law" (תורה שבעל פה); maintaining, that besides the written law of commandments, which Moses received from God on Mount Sinai, he was also favoured with a private interpretation of its contents, which he delivered by tradition to Aaron and his sons, by whom it was handed down to the prophets, and by the prophets to what is called the Great Synagogue, and so forward till the time of Rabbi Judah the Saint, by whom it was first committed to writing, about a hundred and ninety years after the birth of Christ. The constitutions and decisions of this traditionary system of law are still considered by the Jews to be paramount to the written law, which is as completely made of none effect by them, as it was by the Pharisees in the days of our Lord. Every doubtful point, both of doctrine and practice, must be decided by a learned Rabbi according to the rules and definitions of the Talmud. Nor do they at all scruple to speak of it in higher terms of commendation

than they do of the written word—comparing the former to wine, and the latter to water.

The highest kind of Talmudic science is that known by the name of the *Cabbala*, a most absurd doctrine of mystical interpretation, which consists in the transposition of the letters composing the words of Scripture, assigning to them arithmetical value, and taking each letter as the initial of a word; thus bringing out senses the most recondite and marvellous, from the simplest and plainest parts of the sacred text. Such as have become adepts in this occult science are regarded by the rest of the Jews as a species of demi-angelic beings. They arrogate to themselves the title—בעלי השם, “Possessors of the Name;” pretending that they have received the true mystery and signification of the incommunicable name of Jehovah, by which is conceded to them the power of working miracles.

That a people generally inclined to yield unbounded credence to the doctrines of such impostors, should be in the highest degree superstitious, cannot excite the least surprise. In nothing, however, is this superstition more apparent than in their use of the amulets, which they wear next their bodies, and affix to the doors of their houses.

These latter are generally inserted in an encasement, covered with glass, and are kissed by the Jews on entering or leaving the house. Such, indeed, is the importance they attach to them, that they firmly believe neither demons, ghosts, nor any power of magic can enter their habita-

tions; and that, when they touch the small piece of glass, inclosing the Divine name, with the tip of their finger, and then stroke their eyes with it thrice, repeating the prayer, שְׂרֵי יִשְׁמְרֵנִי שְׂרֵי יִצִּילֵנִי שְׂרֵי יַעֲזֹרֵנִי, “The Almighty preserve me! The Almighty deliver me! The Almighty assist me!”—no harm of any kind can befall them. The name שְׂרֵי *Shaddai*, or its initial ש, the Jews use as a talisman almost on every occasion. Even the butcher, when killing an ox, cuts this letter with his knife, in all the principal parts of the animal, to prevent any infernal influence from being exerted upon them before the purchasers have conveyed them to their houses.

Many of the Rabbins gain their livelihood by writing talismans, which they sell at an enormous price to the deluded multitude. They also teach them the cabbalistic or hidden meaning of the Psalms, and how to apply them for the prevention or removal of different diseases with which they may be attacked. Thus, the first Psalm, written on parchment, and suspended round the neck of a female, while in a state of pregnancy, prevents abortion and premature delivery; the second is an antidote for the head-ache, &c.

Dupes of the most absurd superstitions, and destitute of those principles, which alone are able to curb human depravity, the Jews are naturally abandoned to the perpetration of crimes, the turpitude and demerit of which are modified or palliated by rabbinical sophistries, and the powerful impulse of cupidity and pride.

The love of money, which is the root of all

evil, is the predominating vice of the posterity of Abraham. Every thing is estimated by this standard. If you point out to a Jew an exquisite piece of workmanship, he instantly discovers the ruling bias of his mind, by asking—not, who was the artificer, or how it was executed; but, what did it cost? If he sees a statue, instead of his attention being called forth in admiration of its beauty, it is exclusively confined to the golden inscription—calculating how many ducats it would bring him, if placed at his disposal, instead of being fixed to the stone, where, in his opinion, its place might have been equally well supplied by iron.

Their habits of illicit and unrighteous trade are proverbial. No means are regarded as sinful, that promise to secure the acquirement of money; cheating, lying, stealing, and even murder, if the persons on whom they are practised be not Jews, are hallowed by the sanctions of the Rabbins. They make a point of stealing from a Christian, whenever they have the smallest prospect of escaping with impunity. Nor is this pilfering disposition confined to the more abject and wretched part of the community; the well-dressed Jew is not unfrequently a thief in disguise—flattering himself with the hope, that his superior appearance will make him pass without suspicion.

It has often been asserted, and not without foundation, that the Jews are awfully addicted to incontinency. Various causes have been as-

signed for the prevalence of this evil among them ; but, if I mistake not, it may be traced to the length and minuteness of detail with which the Rabbins have discussed the subject of *חשמיש*, in books to be found in every Jewish family, and to which their youth have unrestrained access. For proofs of the truth of this remark, the learned reader is referred to the chapter, entitled *עניינות*, in the part *ארח חיים* of the *Shulhan Aruch*.

To a Christian mind, no crimes with which this people are chargeable, will appear more atrocious than their unbelief, and the obstinacy with which they reject the glad tidings of reconciliation through the crucified Messiah. This, in effect, is the fruitful source of all their other sins ; and, till they are brought as humble penitents, to “ look upon Him whom they have pierced,” and mourn with a spirit of godly sorrow, over the indignities and blasphemies which they have uttered against him, it is in vain to expect any radical moral or political improvement. Till then, the tremendous curse, imprecated by their ancestors, “ His blood be on us, and on our children,” must continue to press with unalleviated weight upon their condition.

Not being able to meet the arguments by which the Christians have proved from their own Scriptures, that the Messiah must be come, and that Jesus of Nazareth is the true Messiah, the Rabbins have declared it to be a sin for any Jew to read Christian books ; and the greatest care is taken to prevent their children from having any

intercourse with those of Christians. In order more completely to barricade their minds against the entrance of truth, they teach them a vocabulary of blasphemies against our blessed Saviour, attributing to him all the names of idolatry and abomination recorded in the Old Testament, and never mentioning even the abbreviated form of his name יֵשׁוּ *Jeshu*, (for on no account will they pronounce it with the שׁוּעַ-יֵשׁ *Jeshua*, “the Saviour,”) without spitting three times on the ground, and expressing the obsecration, that it may perish from the earth. On Christmas eve, aware that it is customary among the Christians to institute a feast for their children, and read or relate to them the history of the birth of our Saviour, the Jews read in their families the infamous work, intitled *Toldoth Jeshu*, with the view of inspiring their offspring with the most inveterate prejudices against his character.

Besides the state of mental slavery in which the poor Jews are kept to the Rabbins, they are also greatly oppressed by a species of syndics, or magistrates, called *Kahals*, who are appointed to act as organs of communication between them and government. They give in lists of the number of Jews belonging to the synagogues of the towns in which they hold their office, collect the poll-money, and publish and enforce the regulations enjoined by the civil power. In short, they seem to answer exactly to the ancient *Publicans*, whose character they very gene-

rally sustain, both among their brethren, and all who possess any knowledge of their proceedings. They rigidly extort the tax from the poorest wretch, whom they suffer to live in the place where they reside; and by reducing the number in the lists they give in to government, they enrich themselves at the expense of both.

CHAPTER X.

The Jews, continued—Different Sects—Rabbinists—Chasidim—Habadim—Zoharites—Jewish Missions—Qualifications of a Missionary to the Jews—Arduous Nature of the Work—Plan of Operation—Necessity of Caution—Support of Converts.

THE most popular sect among the Jews, is that known by the name of *Rabbinists*, or *Talmudists*, i. e. such as yield implicit obedience to the doctrines and institutions of the Rabbins, as delivered in, or deducible from the Talmud, and who, according to the general acceptation of the term, may be accounted the orthodox. They are also sometimes called *Baalé Mishnah*, or possessors of the Mishnah, because its decisions obtain among them, as the sole and infallible interpretation of the law. They are precisely, in the present day, what the Pharisees were in the time of our Lord; and it requires but little acquaintance with them, to be sensible of those features of character which are so strongly marked by the Evangelists, as distinguishing that ancient sect. But, although the Rabbinists compose the great body of the Jews in Poland, there exist other denominations, the numbers and peculiarities of which are too considerable not to strike the inquisitive traveller.

These are the *Karaites*, the *Chasidim*, and the *Zoharites*, or followers of Sabbathai Tzevi. As the first of these sects, will form the subject of investigation in a subsequent part of this work, I here pass on to

The *Chasidim*, or “Pietists,” whom we must not confound with the party who took the same name in the time of the Maccabees, and rendered themselves famous by the zeal with which they contended for the national institutions. The sect to which I here refer, dates its origin no farther back than the year 1740, when its doctrines were first broached by Israel Baalshem, in the small country town of Flussty, in Poland. In the course of about twenty years, his fame, as an exorcist, and master of the Cabbala, spread to such a degree, that he obtained a great number of followers in Poland, Moldavia, and Wallachia. This Rabbi gave out, that he alone was possessed of the true mystery of the Sacred name; that his soul at certain times left the body, in order to receive revelations in the world of spirits; and, that he was endowed with miraculous powers, by which he was able to control events, both in the physical and intellectual world. His followers were taught to look to him for the absolution of every crime they might commit; to repress every thing like reflection on the doctrines of religion; to expect the immediate appearance of the Messiah; and, in sickness, to abstain from the use of medicine—assured, that their spiritual guides, of whom several made their appearance on the death of the founder, were possessed of such merits, as would procure

for them instant recovery. The accusations of gross immorality brought against the members of this sect by the Lithuanian Rabbi, Israel Loebel, have been called in question,* and are supposed rather to have originated in prejudice, than to have any foundation in truth ; but I have been informed by one, who has had the best opportunities of investigating the subject, that their morals are most obnoxious, and that the representations that have been given of them are by no means exaggerated. They are not only at enmity with all the other Jews, but form the bitterest and most bigotted enemies of the Christian religion. They believe, that the Messiah, whom they are hourly expecting, will be a mere man, but will come with such an effulgence of glory, as to produce a complete regeneration in the heart of every Jew, and deliver them thenceforth from every evil. To their Rabbins, whom they honour with the name of *Zadiks*, or “Righteous,” they pay almost divine homage. The extravagance of their gestures during their public service, entitles them to the appellation of the “Jewish Jumpers.” Working themselves up into extacies, they break out into fits of laughter, clap their hands, jump up and down the synagogue in the most frantic manner ; and turning their faces towards heaven, they clench their fists, and, as it were, dare the Almighty to withhold from them the objects of their requests. This sect has so increased of late years, that in Russian Poland and European Turkey, it is re-

* Gregoire's *Histoire des Sectes Religieuses*, tom. ii. p. 348.

ported to exceed in number that of the Rabbinists in these parts.

Of this sect there exists a subdivision founded by Rabbi Solomon, in the government of Mohilef. They are distinguished by the name of *Habadim*, a word composed of the initial letters of the three Hebrew words, חכמה בינה דעת, “wisdom, intelligence, and knowledge.” They may not improperly be termed the “Jewish Quietists,” as their distinguishing peculiarity consists in the rejection of external forms, and the complete abandonment of the mind to abstraction and contemplation. Instead of the baptisms customary among the Jews, they go through the signs without the use of the element, and consider it their duty to disengage themselves as much as possible from matter, because of its tendency to clog the mind in its ascent to the Supreme Source of Intelligence. In prayer they make no use of words, but simply place themselves in the attitude of supplication, and exercise themselves in mental ejaculations.

The *Zoharites*, so called from their attachment to the book *Zohar*, are properly to be regarded as a continuation of the sect formed by the famous Sabbathai Tzevi. Their creed is briefly as follows: 1. They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning. 2. They regard the letter of Scripture to be merely the shell, and that it admits of a mystical and spiritual interpretation. 3. They believe in a Trinity of *Parzufim*, or persons in *Elohim*. 4. They believe in the incarnation of God; that this incarnation took place in

Adam, and that it will again take place in the Messiah. 5. They do not believe that Jerusalem will ever be re-built. 6. They believe that it is vain to expect any temporal Messiah; but that God will be manifested in the flesh, and in this state atone, not only for the sins of the Jews, but for the sins of all throughout the world who believe in him.

This sect was revived about the year 1750, by a Polish Jew, of the name of Jacob Frank, who settled in Podolia, and enjoyed the protection of the Polish government, to which he was recommended by the Bishop of Kamenetz, in whose presence he held disputes with the orthodox Jews, and who was astonished at the approximation of his creed to the principles of Christianity. On the death of the Bishop, he and his adherents were driven into the Turkish dominions; and being also persecuted there by the Rabbinites, they resolved to conform to the rites of the Catholic Church. Frank at last found a place of rest at Offenbach, whither his followers flocked by thousands to visit him, and where he died in 1791. Their number does not appear to have increased much of late; but they are to be met with in different parts of Hungary and Poland.

Such is the substance of what I have collected relative to the state of this remarkable people in the East of Europe. I doubt not but there are to be found among them many honourable exceptions to the darker parts of the picture; but such, as far as my observation goes, is generally the outline of their character, their habits of thought,

and their deportment in society. Many evils, similar to those which have been here prominently exhibited, certainly do exist among those who profess the name of Christ; and it would be palpably unjust to expose that in a Jew which is winked at, or suffered to pass with impunity in the professor of Christianity. But my object is not to expose merely for the sake of exposure. I conceive it to be our duty to bring to public notice the obliquities of our fallen nature, only in so far as there exists a rational probability that, by the blessing of God, the disclosure may lead to the adoption of measures suited to curb or eradicate the evil.

The work of a Missionary to the Jews is of the most arduous and trying nature, and requires a more than ordinary degree of personal piety, steady zeal, and determined perseverance, accompanied with literary qualifications of a kind seldom to be met with among those who have not, at an early period, been habituated to the study of Hebrew literature. The Missionary who would make any impression upon this people, must not only be critically skilled in their ancient dialects, and possess such a local familiarity with their sacred writings, as to be a living concordance, but he must make himself master of the Rabbinical Hebrew, and be able to converse and argue with them in their common colloquial jargon. To a knowledge of the Talmud, he must add a critical acquaintance with the best Jewish commentators, such as Abenezra, and David Kimchi, and especially Solomon Jarchi, commonly known by the name of *Rashi*, to

whose authority the Jews constantly refer, and whose decision they consider as superseding all further appeal. His commentary has often been reprinted; and, it may safely be affirmed, that there is scarcely a Jewish house in which some part of it is not to be found. As his expositions of the Hebrew text are chiefly founded on the sense given in the Targums, it is requisite that such parts of these ancient paraphrases as are likely to be brought forward in controversy, should be particularly studied by the Missionary; and, in order to set aside the absurd traditionary fictions of many of the Rabbinical interpreters, he ought especially to avail himself of the less prejudiced, and strictly grammatical commentary of Aben-ezra. In Kimchi and Abarbanel he will find the strongest arguments ever employed by the Jews against Christianity, which it will be useful for him to have at his command, as he will thereby have it in his power to cut short the long-winded statements of the modern Rabbins, and be prepared with the most appropriate and cogent refutations.

It may, however, be asked by some, why enter at all into any discussion about the doctrines and opinions of men? Ought not the Christian Missionary to confine himself simply and solely to the testimony of Scripture, and the moment the Jew leaves this ground, either to recall his attention to it, or drop the subject altogether? The objection sounds plausible, but the method proposed cannot possibly be reduced to practice, without infallibly bringing matters to the latter alternative, in which case a total cessation of missionary labour must

necessarily ensue. If the Jews are not in some measure reasoned with on their own principles, you will find it impossible to convince them of the truth of any proposition you may exhibit to their minds. They are, in general, totally incapable of comprehending any thing like a logical argument, but are well supplied with the quirks and subterfuges which have been invented for them by the Rabbins.

In the true spirit of his office, wherever the Missionary meets with a Jew, he enters into conversation with him about the concerns of his immortal spirit. The Jew immediately excuses himself, or brings forward objections. These objections the Missionary endeavours to meet; but, while he is doing this, other Jews join them, and not unfrequently object, in almost the same terms employed by the individual with whom he was already engaged. Of course he is obliged to go over the same ground; and thus he is sometimes kept from morning till night, when, after the exhaustion of the day, he throws himself upon his couch, grieved at the hardness of their hearts, and more than ever convinced, that, except the Almighty power of Jehovah be exerted, all human endeavours must prove fruitless. Who does not perceive, that those who are appointed to such a field of labour, ought to be pre-eminently gifted with a patient and persevering spirit, such as will not be disheartened, though daily foiled in their attempts to bring some poor ignorant Jew to a saving acquaintance with himself, and the great Deliverer whom God hath sent to Zion; and who will

go on in the exercise of unshaken faith, lively hope, and fervent prayer—exhibiting the Divine testimony both in season and out of season, in the morning sowing their seed, and in the evening withholding not their hand; seeing they know not whether shall prosper, this or that, or whether they may not be alike good. Except they be men of God, having their minds deeply influenced by the realities of an approaching eternity, and thoroughly imbued with the conviction, that the conversion of the Jews is to be effected by means of human instrumentality, they will never be able to sustain the numerous assaults with which every Jewish Missionary must lay his account—assaults from within and from without, from Jews and from men calling themselves Christians, but who are altogether destitute of the spirit and influence of genuine Christianity.

Most of the attempts hitherto made to convert the Jews have been confined to itinerant labours, in the prosecution of which the missionary converses with such of the descendants of Abraham as he has access to in the different places he visits; distributes among them copies of the Hebrew New Testament, and religious tracts; and endeavours, where he finds opportunity, to excite attention to the state of this outcast race, among those who not only profess, but, in some measure, act conformably to the Gospel of Christ. That such journeys ought to be undertaken by all who engage in the work, I am fully convinced; but then, I would advise it, not so much with a view to any extensive good that might be expected to result from

them to the Jews, as what may accrue to the Missionary himself. He will learn more on a short tour of this nature, of the real state of the field he is desirous of cultivating, and the means requisite for its successful cultivation, than he ever could acquire from books, or through the medium of oral tuition. But it is my settled conviction, founded not only on personal observation, but also on the statements of those who have been engaged in this department of labour, that, in order to give it any thing like permanent efficiency, proper stations ought to be selected for the ordinary residence of the Missionaries, and a course of regular instruction imparted to such Jews as may feel so much of the importance of religious truth as to be willing to search for it wherever it may be found, and listen to it by whomsoever it may be communicated.

If the Missionaries live devoted to the service of God, and possess those qualifications by which they shall be able to confound the Jews, “ shewing by the Scriptures that Jesus is the Messiah,” it will soon be rumoured through every town and village; by which means, those who may previously have had convictions awakened in their bosom, by a tract or a copy of the New Testament, will be directed to what quarter to proceed in order to obtain information and advice respecting the way of life. Not that future itineracies are to be abandoned by those who settle at such stations. They will still find it useful, at certain intervals, to undertake a short journey, for the purpose of exciting fresh attention, giving away

new tracts, and visiting their brethren at some of the other stations for mutual conference and edification. With this view, it is advisable that at least two be appointed to each station, that one may always be on the spot to receive inquirers, while the other is absent.

It is highly necessary that those who engage in the ministry of the Gospel among the Jews should possess a profound knowledge of human nature. Without this they will not be able to discriminate character, or prevent themselves and others from being imposed upon by such as merely feign a concern about divine things, and profess to receive the truth, while they remain in the gall of bitterness and in the bond of iniquity. They will find it necessary to examine minutely into the motives of the proselyte, and ascertain whether some irksome or dishonourable circumstances among the Jews are not the cause of his leaving them; whether he be not induced to take such a step by poverty, or from the prospect of receiving temporal support among Christians; or, finally, whether he be not actuated by a desire of acquiring knowledge, in order to qualify him for filling some learned profession by which he may hope to rise to celebrity and honour. There is great reason to fear that this last mentioned motive is of very extensive operation in inducing young Jews to make a profession of Christianity.

Great care must also be taken in the distribution of the New Testament Scriptures, and other religious books among the Jews; for it has come to our knowledge that, in some of those instances

in which they have discovered an uncommon degree of eagerness to obtain copies, their only object has been to collect them for the purpose of their being burnt by the Rabbi.

One of the most serious difficulties connected with all attempts to convert the Jews, is the temporal support of the converts. The moment it becomes known to their brethren that they have embraced the Christian faith, not only are the ties of natural affinity between them and their relations disclaimed, but the whole of Jewry is up in arms against them, and every prospect of assistance from that quarter is for ever cut off. From mere professors of Christianity they meet with contumely and reproach. Few of them have learned handicrafts; and what little learning any of them may possess, being entirely confined to the Hebrew department, cannot be turned to any practical or pecuniary account. In these trying circumstances, to whom are they to look but to the Missionary, and such as may be associated with him, or by whom he has been sent out? Yet, much as these may be inclined to pity them, and administer to their relief, it has been doubted whether rendering them pecuniary or temporal aid would not hold out a strong worldly motive to outcast Jews to profess the faith of Christ. To present any such inducement would certainly be inconsistent with the spiritual nature of Christ's kingdom; but, on the other hand, it would be no less opposite to its grand characteristic feature, and the most prominent of its standing laws—*brotherly love*—to abandon to absolute starvation

those who make a credible profession of having forsaken all for the sake of Christ.

The only plan which it seems eligible to adopt, is the institution of an asylum into which the converts might be received, and instructed in various useful professions or trades, by which they might not only support themselves, but contribute to defray the expenses incurred by its establishment and maintenance. With this Institution should be connected the cultivation of those branches of agricultural labour which might be found necessary for supplying its domestic wants, and those of such as live in the immediate neighbourhood. As at least a couple of Missionaries would constantly reside at such an asylum, besides enjoying the privileges connected with the celebration of weekly worship, all the members of the establishment would assemble for morning and evening devotions; and in the school attached to it would be different departments, according to the different ages and degrees of proficiency in the scholars. It ought, in short, to be somewhat on the plan of a Moravian Settlement.

CHAPTER XI.

The Dniester—Khotin—Hills of Moldavia—Moldavian or Wallachian Bible—The Goths—The Version of Ulphilas—Bretchani—Turkish Frontier—Affecting Quarantine Scene—Potemkin's Monument—Banditti of Robbers—Kishenef—The Gypsies—Bessarabian Bible Society—Bulgarians—Bulgarian Language, and Version of Matthew—Serbian New Testament—Greek Metropolitan in a Cask—Trajan Walls—Bender—Tiraspol—Mongolian Tumuli—Odessa Bible Society—Funeral of the Greek Patriarch.

OUR approach to *Moldavia*, and the first stage of our journey in that province, were not of the most agreeable nature. We had scarcely left *Kamenetz*, on the morning of the 4th of June, when it began to rain; and it continued, with little intermission, the whole day. Passing through *Ivanetz*, a small fortified place about seventeen versts from *Kamenetz*, we arrived at the bank of the *Dniester*, where we were detained nearly an hour by the registering of our passports at the Custom-house; and, after we had crossed the river, we found nobody on the opposite side, but a few Kozaks stationed to protect the passage. While one of them was dispatched to the first station to procure horses, we ascended the rising ground forming the right bank of the river, whence we commanded an extensive view of the Russian and Austrian frontiers, which are here divided by the

small river *Zbrutch*, falling into the Dniester close behind the Custom-house, situated on its northern bank. We could discover a number of Austrian farms, the houses on which seemed more to wear the appearance of what we had been accustomed to in Germany, than any we had seen in Russia. The country to the north and west abounded in wood, and assumed more of a mountainous aspect the further it stretched in those directions.

At our feet flowed the *Dniester*, the *Tyras*, and *Danastus* of antiquity, which takes its rise from a lake in the Karpathian mountains, and falls into the Black Sea, after forming an estuary between *Akkerman* and *Ovidiopol*. Its waters are white and muddy ; it abounds in different kinds of fish, particularly the sterlet and sturgeon, and is navigable by barks pretty high up into the Austrian territory. It is chiefly remarkable on account of its having anciently divided *Dacia* from *Sarmatia* ; and, till within these few years, it formed the boundary between the Russian and Turkish dominions. Since the annexation of the eastern part of Moldavia to Russia, this boundary is formed by the Prut.

After waiting upwards of four hours, we had at last the pleasure of seeing our horses arrive ; but they were such poor-looking animals, with no other harness but a piece of sail-cloth on the breast, and small ropes with which to draw the carriage, that we could not help forming a most unfavourable idea respecting the new territory on which we had entered. The roads being heavy from the rain, we were obliged to put all

the *eight* horses to one of our carriages, before we could reach the summit of the eminence to the south of the river. At the distance of a few versts, we passed to the right of the fortress of *Khotin*, originally constructed by the Genoese, and latterly fortified by the Turks. It stands on the bank of the Dniester, which it completely commands; but, although it exhibits high walls, it does not appear to be of great strength. A beautiful minaret, built on a mosque, which is now converted into a place of Christian worship, betokens the recent domination of Moslem influence. We now entered the town, which is situated a little above the fortress, and were presently furnished with a specimen of the Turkish style of building. The houses are of wood, in general low, with covered terraces towards the streets, which are narrow and irregular beyond description. It is chiefly inhabited by Jews, to the number of about 2,000. Desirous of reaching the next station, we passed through *Khotin* without stopping, but had scarcely reached the summit beyond, when our carriage stuck fast in the mud; the horses obstinately refused to proceed; and, as the rain poured down impetuously, we were necessitated to return into the town. We had often found it difficult to procure lodgings in the Russian Polish towns; but our difficulties now increased, and we were at last obliged to take shelter in a *Jewish billiard-room*!

The following morning, we prosecuted our journey across the Moldavian hills, surrounded by scenery totally different from any we had seen in Russia. It is made up of high broad eminences,

irregularly intersected by charming valleys, the whole surface of which is covered with the richest vegetation, and exhibits the most delightfully variegated botanical carpet imaginable. Herds of cattle, to the number of six or seven hundred, were seen grazing in various directions; and, at long and distant intervals, we fell in with a Moldavian village, consisting of a few scattered huts, with a church, nearly resembling in size and appearance what I had seen in Iceland. The inhabitants seem to have been in great poverty during the period of their subjection to the Turks, and the priests are scarcely distinguishable from the common peasants; but their circumstances are beginning to improve, and measures are adopting for accelerating the amelioration both of their physical and mental condition. They are the descendants of the Daci, and of the Roman colonists who were planted here by Trajan; and their language, commonly known by the name of the *Wallachian*, presents a curious mixture of foreign words. Of these, a very great proportion is Italian, or vulgar Latin, a considerable number Slavonic, and the rest are Gothic, Greek, or Turkish. The peasants still call themselves *Rumanie*, or Romans, a name they inherit from their ancestors, who actually enjoyed the title and privileges of Roman citizens.

Previous to the year 1648, no part of the Scriptures existed in the Wallachian language, the Greek or Slavonic being used in the church-service, and the only Bibles in use were in these languages; but in that year the New Testament

was printed at Belgrad. A copy of this extremely scarce edition is still preserved in the Bodleian library, and is found among the MSS. No. 5225.* Of the Bible *four* editions have been printed. The two first were printed at Bukharest, in 1668 and 1714; the third, at Blaje, in Transylvania, in 1795; † and the fourth, by the Russian Bible Society, St. Petersburg, 1819. The two first are both in folio; the last is in royal octavo; but the size of the Blaje edition I have not been able to ascertain. A copy of the edition of 1714 is in the Royal Library of Dresden, and an account of it is to be found in Willer's *Altes aus allen Theilen der Geschichte*, Th. 2, S. 833. The translation was made by the Metropolitan Theodosius, by order of Jo. Scherban Woivoda, a Prince of Wallachia. An edition of the New Testament was also printed at St. Petersburg, in 1817. The number of those by whom this language is spoken has been estimated at nearly two millions.

It was not without feelings of melancholy interest that we travelled through a territory once inhabited by a literary Christian people, who have now totally perished from the face of the earth. I refer to the Goths. Abandoning their original seats, they made inroads into the Roman provinces, and established themselves on both sides of the Dniester. Those who dwelt to the east of that river obtained the name of Ostro-Goths, and those who inhabited the region on its western

* Le Long, p. 370. Dr. Marsh's History of Transl. p. 8.

† Bible Society Report for 1817, p. 80.

bank, that of Visi or West Goths. In Dacia, they not only found the *Romana rustica*, which considerably affected the purity of their language, but the Christian religion, which they adopted, and in which they were instructed and confirmed by learned presbyters, whom, among other prisoners, they took captive during their irruptions into the eastern parts of the Roman empire. Their Metropolitan, Theophilus, was present at the Nicæan Council, in the year 325; and his successor, Ulphilas, invented an alphabet for their use, and translated the Scriptures into their vernacular language. Of this precious philological and critical work the most valuable monument is preserved in the library of the University of Upsala, and is well known by the name of the *Codex Argenteus*, or “the Silver Book.” It contains the greater part of the Four Gospels, and has gone through several editions. Fragments of the Epistle to the Romans, in the same version, were discovered by Knittel in the library of Wolfenbüttel; and, in 1817, the Abate Maï discovered the Paulinian Epistles, with the exception of the Epistle to the Hebrews, in the Ambrosian library at Milan. He further discovered some parts of the Books of Ezra and Nehemiah, and there is reason to hope that, in the course of time, we may be put in possession of the whole of the Scriptures in this ancient language and version.

Our route lay at the distance of twenty versts from the Prut, and about thirty from the Dniester. At the small country town of *Bretchani*, we observed a number of Jews and Armenians, and

learned, that the former constitute the chief part of the population, amounting to a hundred and fifty families. The Armenians have inhabited Moldavia and Wallachia since the year 1418. At the post-house, we first observed the use of divans instead of chairs; and several smaller diversities in the customs and dress of the inhabitants indicated a kind of transition from European to Oriental manners. Passing through the small town of Biltzi, which was filled with military, we proceeded, as we conceived, in the direction of *Kishe-nef*, the provincial town; but, after changing horses at the next station, and gaining the summit of a mountain-pass, we were rather surprised to discover a delightful valley opening before us to the right, intersected by a meandering river of considerable size, beyond which stretched a noble range of blue mountains, vastly superior to any thing we expected to behold before reaching the Caucasus. On inquiring of the postillion, we found that we were on the frontiers of Turkey, and, as matters then stood, within a few versts of horrid scenes of warfare and devastation. Instead of sending us forward by the direct route, the Inspector of the Post at Biltzi (a Greek) turned us round by this devious course, in order to gain the difference of a couple of rubles; but, though we were at first rather mortified on detecting the imposition, we could not but feel a considerable degree of interest in the reflection, that we had reached another of those grand political divisions which partition this quarter of the globe.

Descending into the valley, we passed several

villages, mostly occupied by military, and advanced to the quarantine of *Skulani*, which is situated on the left bank of the Prut, within a few hours ride of the town of *Iassy*. Here a scene was presented to our view of the most novel and motley description. Wallachians, Moldavians, Serbians, Bulgarians, Greeks, Jews, and Gypsies, to the number of 20,000, of every rank and condition of life, were in the act of emigrating from the principality of Moldavia, in order to escape the vengeance of the Turks, in case the latter should retrieve the losses they had sustained in the late insurrection. Below the village, every hole and corner of which was filled, stood the Quarantine, which ordinarily consists of a few houses properly adapted to the purposes of the institution; but, at this time, it occupied a space of several versts, surrounded by a regular cordon of soldiers, within which we could descry tents and carriages of all descriptions, with men, women, children, horses, cows, sheep, goats, dogs, swine, cats, and, in short, every thing the poor emigrants could take along with them from their natal country. Better materials for the pencil of a master cannot well be imagined. On the opposite bank of the river stood several thousands more, contending with each other who should first get into the ferry-boats, which were passing and repassing without intermission. Beyond the valley, on a hill partially covered with wood, stood a noble mansion, belonging to the dowager lady of a Moldavian Bojar, or nobleman, at that time occupied by a detachment of five hundred soldiers belonging to the

forces raised by Ypsilanti. The proprietress we saw driving about in Skulani in great style, in a carriage and four, with two riders in front and a couple of footmen behind, all dressed in the Turkish costume. Inconsiderable as the village otherwise appeared, it possessed at this time an importance not to be equalled by many towns, containing treasures to the amount of several millions of rubles.

The destitute circumstances of the great proportion of the emigrants, loudly called for some exertions on the part of the Bible Society, to supply them with that blessed Book which alone affords effectual consolation under the vicissitudes of life, by inspiring the mind with the joyful hope of *an inheritance incorruptible and undefiled, and that fadeth not away*, and the firm conviction, that the present light afflictions of believers, which are only momentary, work out for them a far more exceeding and eternal weight of glory. We therefore resolved to bring their case before the Bessarabian Committee, to which the care of supplying the wants of this district properly belonged.

Having slept all night under the veranda of the post-house, we set off early on the 7th across the hilly regions to the east, from many parts of which we obtained delightful views of the broad valley stretching itself between the two empires of Russia and Turkey; which was beautifully divided by the serpentine course of the *Prut*, and bounded on both sides by mountain ranges, consisting of diversified tracts of forest, pasturage, and cultivated

ground. As we descended into a deep valley, in the midst of this mountain scenery, our attention was arrested by a monument on the left side of the road, which, on our coming up to it, proved to be that erected by order of the Empress Catherine, on the spot where Prince Potemkin terminated a life the most splendid for honours, dignities, and riches, that perhaps ever fell to the lot of a courtier. It consists of a round pillar, standing on a pedestal, and exhibiting on two sides of a square tablatore, near the summit, a Russian inscription, the letters of which, owing to the softness of the stone, are beginning to become illegible.

Having reached the foot of the hill, we were astonished to find one of our number, who had gone on a little before us, surrounded by a number of people armed with muskets and pikes, and others running to join them from a neighbouring cabin. On reaching them, we ascertained, that owing to the mountains before us being infested with a band of robbers, they had been appointed by government to escort travellers across it, and came to tender us their service; but as they looked so much like robbers themselves, we were averse to engage them, and agreed only to take two of them beyond the pass. Our fowling pieces were already loaded; we now loaded our pistols, and unpacked our swords, which had hitherto lain well secured in the bottom of the carriage, and thus putting ourselves in the best state of defence, being able to discharge twelve balls at the first attack, we proceeded up the hill, which was ex-

ceedingly steep, and covered on both sides of the road with the darkest forest. Excepting a single Kozak, however, whom we met returning from the next station, we did not see a human being, but our feelings were naturally kept in a state of considerable excitement till we descended into the inhabited tract on the other side of the mountain. Here the accounts we received corroborated the statements of the escort; and we afterwards ascertained it to be a fact, that the banditti consisted of twelve well-armed men on horseback, and that they had killed and robbed a traveller only a few days before we passed. They are a party of freebooters from Turkey, who, swimming their horses across the Prut, had escaped the vigilance of the Russian pickets.

The scenery was romantic beyond description, and the remainder of our journey to *Kishenef* was exceedingly pleasant, being performed through a fertile valley, presenting villages, fields, meadows, and vineyards; and, on either side, a chain of mountains covered with wood. As we approached the town, the mountains gradually became lower, and at length every vestige of wood disappeared; but, just before we entered it, we were interrupted by the discovery of a long row of pointed stones, evidently of remote erection, and forming part of one of the walls which the Emperor Trajan caused to be built through Dacia, and extending as far as the Tauridian Peninsula.

As is frequently the case with travellers in these parts, we found it difficult to obtain lodgings in *Kishenef*. While we stopped in the street

till our postillion went in quest of them, we were exposed to the rude insolence of the postmaster, (a Greek), who abused us in such style for detaining his horses, that we could not but feel our greater proximity to Constantinople than Petersburg, and regretted that he had profited so little by his change of masters.

Kishenef, which a few years ago was only an inconsiderable village, has now risen to some importance, being the seat of government and the residence of the Exarch, and other dignitaries of the Moldavian, Serbian, and Armenian churches. It is situated on the small river *Buik*, and is divided into three parts, according to the variation in the surface of the ground on which it is built. It contains nearly 20,000 inhabitants of different nations and habits of life. Next to the Jews, who have a fine synagogue, and amount in number to upwards of 4,000, the most remarkable race that arrests the eye of the traveller is the *Tchiganies*, or Gypsies, who inhabit a particular quarter of the town, and are distinguished by habits, occupations, and a polity peculiar to themselves.

The first time we observed any of this singular-looking class of men was at *Kursk*; they increased upon us as we proceeded southward; and towards the Turkish frontiers, they became exceedingly numerous; but it was only at this place that we found any of them stationary. Their houses are built of wood, within small courts inclosed by wattled fences, in the same manner as those of the Moldavians, and exhibit more of cleanliness and order than might be supposed from the general

appearance of the people. Their females are exceedingly fond of dress, and generally adorn themselves with a profusion of trinkets. Some of them possess a considerable share of beauty; but with all their efforts to brighten their skin by the gloss which they contrive to give to their faces, they find it impossible to eradicate the unequivocal marks which they exhibit of remote Asiatic origin. Some of the men practice handicrafts, but the greater number deal in horses, and are frequently absent a great part of the year.

Of the strolling Gypsies we saw great numbers encamped with their waggons and baggage, in the vicinity of the town. Their look was haggard and miserable in the extreme. They had recently arrived from Turkey, and appeared to be in circumstances of great poverty. They mostly subsist by juggling and fortune-telling, and are notorious for pilfering and dissolute conduct.

Not only the physiognomy, but the language of this remarkable people, proves them to be of Indian origin; but at what period, or by what means they first penetrated into Europe, in almost every country of which they are found to exist, is a problem yet remaining unsolved in the history of our species.

Separated from the rest of the town is a large green square, formed by insulated stone buildings, at different distances, some of which, such as the residence of the Exarch, the government offices, and others, present a stately superior appearance.

By the death of the late Exarch Gabriel, the cause of the Bible Society lost a warm and zealous

friend, but it is cordially espoused by his Vicar and present successor, Demetrius, Bishop of Akkerman and Bender, than whom, we did not meet with any more devotedly active in the whole course of our journey. It also gave us great pleasure to find he had most valuable coadjutors in Ireneus, Archimandrite and Rector of the Spiritual Seminary, and his Excellency General Insof, the Stadtholder, and Governor of all the colonies in the south of Russia. On the 10th, we attended a meeting of the Bessarabian Committee, and were quite delighted to observe the spirit which appeared in its members, and the manner in which they transacted the business that came before them. Besides the personages just mentioned, there were present the Governor and Vice-Governor, the Armenian Archbishop, and the Metropolitan of Adrianople. With the deepest attention they listened to the monthly report of the transactions of the Parent Committee in St. Petersburg, which were not only read at full length, but many of the more interesting parts were ably commented on by the excellent and worthy Demetrius.

In discussing the various topics which arose out of our proposal to provide for the wants of the numerous refugees who had lately come to this country from Turkey, the attention of the Committee was naturally directed to the subject of the Bulgarian version of the New Testament, by which the information was elicited, that comparatively few of the Bulgarians speak or read the Bulgarian language, but that they make use of the

Turkish, in the same way as the Greeks and Armenians, who are subject to the Turkish government. It was therefore suggested by the Armenian Archbishop, that a Turkish version of the New Testament, in Slavonic characters, would be much more useful than the Bulgarian, though, perhaps, it ought not altogether to supersede it. To this opinion the Committee fully acceded; and though, owing to present circumstances, it was impossible to do any thing for Bulgaria proper, they conceived it was their duty to attempt something for supplying the wants of the 30,000 Bulgarians, who are settled as colonists in Bessarabia, and accordingly resolved to recommend the printing of 2,000 copies of the Gospel of Luke, by way of experiment.

The *Bulgarians* are the descendants of a powerful nation, which formerly inhabited the regions along the eastern bank of the Volga (from which, in all probability, they derived their name), from the junction of the Sura with this river, to the shores of the Caspian Sea. They are frequently mentioned by the Arabic writers, *Ibn-'Haukal Bakuvi*, &c.; and the extensive ruins of their celebrated city, *Bolghar*, are still visible on the bank of the Kama, at the distance of 145 versts to the south of Kazan. About the end of the fifth century, some of the tribes effected a separation from the parent stock, and pursued a nomadic course beyond the Don and the Dnieper, where their descendants continued for more than a century; and, towards the end of the seventh century, they crossed the

Danube, and took possession of the country in European Turkey, still known by the name of Bulgaria.*

They were originally pagans, but the eastern Bulgarians were converted, in the ninth century, to Islamism, and were swallowed up by the Mongolians and Tatars under Dchingis-Khan and Timur; while the tribes that pushed their way forward to the frontiers of the Greek empire, were converted to the Christian faith by Greek missionaries, about the middle of the ninth century. They maintained a kind of independent kingdom, though subject, at times, to interruption by their most potent neighbours, till the year 1396, when they were conquered by Bajazet I., and their country has ever since formed one of the provinces of the Turkish empire.†

The primitive language of the Bulgarians is supposed to have been a dialect of the Turkish, but in their progress towards Mœsia, and in consequence of their intermixture with the Slavonian tribes, that were already in possession of that country, they gradually exchanged it for the Slavonic, which they also received as their written language about the time of their conversion to Christianity. Since that period, the only version of the Holy Scriptures in use among them is the ancient Slavonic, adopted by the Russian and Serbian churches.

* Frähn's *Ibn-Fosflan*, &c. *Berichte über die Russen älterer Zeit*, p. 154. Erdman's *Beiträge zur Kenntniss des Innern von Russland*, Erster Theil, pp. 280, 291.

† Schlözer's *Allgemeine Nordische Geschichte*, p. 240.

Previous to the period of the above interview with the Bessarabian Committee, measures had been taken for procuring a translation of the New Testament into Bulgarian, and the execution of the typographical part of the work was subsequently thrown into the hands of the Russian Bible Society; but, after printing the Gospel of Matthew, it was deemed advisable to put a stop to its progress, as the strongest doubts were entertained of the competency of the translator, especially as it respected the purity of the language. This portion of the version appeared at St. Petersburg, 1823, in a thin 8vo. volume, the pages of which are divided into two columns; the left hand column containing the Slavonic, and that on the right, the Bulgarian text. The language appears to approximate much nearer to the Slavonic than any other of the dialects, while, at the same time, it exhibits many of the common Russ forms; but, as the translation is built upon the versions in both these languages as its basis, there is reason to fear, that they have had too much influence on its character to admit of its reception as a genuine specimen, from which philologists would be warranted to draw any conclusions respecting the peculiarities of the Bulgarian dialect.

As it regards the Serbians, they still remain destitute of the Holy Scriptures in their vernacular dialect. A version of the New Testament was, indeed, executed some years ago; but its merits were not of such a description as to warrant the Committee of the Russian Bible Society to carry

it through the press; yet, as they were deeply convinced of the importance of the object, they were induced to engage a native Serbian, of the name of Athanasius Stoikovitch, to make a new translation, the printing of which was completed early in the year 1825, but owing to the cessation of the Society's operations, the distribution of the copies has hitherto been retarded.

At the time of our visit to *Kishenef*, it was much thronged by Moldavian and Wallachian noblemen, together with Greek and Armenian merchants, who had taken refuge in this province from the dangers to which they were exposed in the principalities. Several of these we met at a grand dinner, quite in the Turkish style, which was given by the Chief Justice, and were greatly struck with the rich and gorgeous appearance of their oriental dresses. The Boiars, or nobility, affect great state, and maintain, within the sphere of their influence, a degree of austere and despotic authority, little short of that displayed by the Turkish Pashas. Of the emigrants whose acquaintance we formed, none interested us so much as Daniel, the Metropolitan of Adrianople, a man of very short stature, and of a lively, active, and pious turn of mind. On receiving intelligence of the execution of the Constantinopolitan Patriarch, Gregory, he concerted measures of escape from his see, as there was reason to apprehend that he might be the next dignitary on whom the Turks would exercise their wanton barbarity; but, such was the strictness with which the Greeks

of Adrianople were watched, that he found no possibility of effecting his purpose, except by suffering himself to be confined in an empty cask, in which he was conveyed on a cart, drawn by oxen, in the midst of a caravan that had been hired to carry a large quantity of wine to the coast of the Euxine. In this awkward situation he remained for three days, till safely shipped for Russia. The account he gave us of the destitute state of his countrymen, in regard to the Holy Scriptures, was lamentable in the extreme.

During our stay in *Kishenef*, we met with the greatest kindness from General Insof. He is a warm friend to the Bible Society, and is beloved by all the colonists, who are placed by Government under his special protection and management. Besides introducing agriculture, these colonists are usefully employed in working the salt lakes, which they do by forming extensive dams; and, after the salt has chrystalized, they let the water off, and collect it. The quantity obtained in this manner, brings in annually a revenue of 320,000 rubles, paper money. The province abounds in antiquities; the most remarkable are, the Trajan walls, of which, one crosses the country from near *Reni*, on the *Prut*, to *Tiraspol*; a second runs from the north of *Reni*, till it joins one of the salt lakes connected with the Black Sea; and a third runs in a serpentine direction, from the Black Sea to *Tiraspol*. They were raised to defend the Roman territory against the Sarmatians, their powerful eastern neighbours.

Among other antiquities we saw at the house of the General, was a beautiful collection of Tangute, or Tibetan prayers, in the best state of preservation. They are written with silver letters on black paper. They were found by a peasant while digging the ground, and have, no doubt, been left here in the grand Mongolian expedition, under Dchingis-Khan.

On the 10th, after dining with the Bishop, we set off for *Odessa*, but the roads were so bad, owing to the rain that had fallen in the morning, that we made but little progress, and were obliged to stop at the first station. Here, for the first time, we took up our nightly abode in a *zemlianky*, or subterranean hovel, the dirt and smell of which were of the most offensive nature; and, in the morning, on pulling on one of my boots, I felt something in the foot of it, like raw flesh, which, on examination, turned out to be a frog.

The following morning we ascended a considerable elevation, running parallel with the *Dniester*, and assuming more of a mountainous appearance to the south of *Bender*, in all probability the commencement of the *Macrocremnii Montes*, which Pliny* places between the Dniester and the Danube. As we proceeded, an extensive prospect burst on our view into the Tyrigetic desert,† to the east of the first-mentioned river, which here pursued its rapid and beautifully meandering course past the fortress of *Bender*, a

* IV. 12.

† Ἐπελτα οἱ Τυριγέτοι, Strabo VII. cap. iii. p. 89. Ed. Stereot. Tauchnitz.

place of considerable strength, and famous in history from the asylum which Charles XII. of Sweden found in its vicinity after the disastrous battle of Pultava. On approaching the town, we were shewn the village of Varnitza, where that singular monarch, with a handful of men, defended himself with a display of heroism scarcely to be found in the fictions of romance.* In this village, there was still alive (1821) an aged man who used, in his boyish days, to carry milk to the fugitive king. The town, which lies directly behind the fortress, no longer possesses the importance it claimed while one of the principal entrances into Turkey. It then contained 18,000 inhabitants; but its present population does not amount to one half of that number, the Turks having all left it, as well as most of the Jews. Of its twelve mosques, scarcely any are now appropriated to the celebration of Mohammedan rites. On a hill to the south appears an immense tumulus, which is not improbably that mentioned by Herodotus, as raised by the Scythian kings over those who had fallen victims to an intestine broil, iv. 11.

We only stopped in Bender to change horses, and then passed under the walls of the fortress to the ferry, where we found the waters of the Dniester, which at *Khotin* were spread over a considerable surface, now compressed within a space so narrow as to admit of the ferry-boat running on cables thrown across from bank to bank. On reaching the opposite side, we were put under

* Miller's Universal History, Vol. iii. p. 199.

a military escort, to prevent our having any communication with the inhabitants, or proceeding farther into the empire, till we had passed the quarantine, situated at some distance to the north. On our arrival at the quarantine, we received the joyful intelligence that it would only be necessary for us to submit to an expurgatory fumigation, which was performed by our stepping over the fire, while our clothes were unpacked, and hung upon poles which were fixed transversely from wall to wall, so as to receive the smoke.

Our next station was the town of *Tiraspol*. Before reaching it, we passed an extensive fortification, which formerly served to defend the frontier, but is now of little use. The town itself, which is regularly built on the left bank of the Dniester, with fine wide streets, contains a mixed population of Russians, Greeks, Armenians, Moldavians, Gypsies, and Jews.

We now entered the extensive steppe between the *Dniester* and the *Bog*, the *Sors desertus* of the Peutigerian Table, where, with the exception of the post-houses, the only objects that relieved the dreariness of the scenery were a number of sculptured monuments, erected as way-marks, at irregular distances on both sides of the road. They consist of large male and female images, hewn in stone, whose physiognomy, shape, and costume evidently prove them to be designed to represent a people of Mongolian origin. They are executed with considerable taste, the features, limbs, and ornaments being all distinctly marked. Some of them are erect, and others in a sitting posture.

They hold with both hands, in front of their body, a small box or pot, and are generally raised to some height above the stone forming the pedestal by which they are supported. They were found on the tumuli, which are scattered all over the steppe, and are, in every respect, the same with those described by Pallas,* of which we had afterwards numerous specimens in our progress through ancient Scythia. The fact that these regions were inundated in the thirteenth century by the Mongolian hordes, under Dchingis Khan, might naturally suggest the idea that these monuments are to be ascribed to that period; but this hypothesis is overthrown by the mention made of their existence by Ammianus Marcellinus, a writer of the fourth century,† whose observation, that the features they exhibited were of the same cast with those of the Huns (*Xouvoi*), forces upon us the conclusion that they were erected by the Mongolian tribes distinguished by that name, which were driven over the Volga by the Sien-pi, in the year 374, and spread alarm through all the nations inhabiting the eastern frontiers of the Roman empire.‡

As we approached *Odessa*, we fell in with some of the German colonies which have recently been established in this quarter. They are peopled

* Travels through the Southern Provinces of the Russian Empire, vol. ii. pp. 456—459.

† Le Comte Potocki's *Fragments Historiques et Geographiques sur la Scythie, la Sarmatie, et les Slaves*. Livre xxvii. p. 59.

‡ Hülleman *Geschichte der Mongolen*, p. 109. Deguigne's *Histoire Generale des Huns*, Tom. i. Sec. Partie, pp. 289—293.

partly by Catholics and partly by Protestants, and are likely ere long to transform the face of a fine fertile country, which has been suffered to lie waste since the time of the Milesians, and other Greek colonists, having only served as a land of passage, or a temporary residence, to different nations of purely nomadic habits. Their proximity to the Black Sea, by which the productions of agricultural labour may be transported to different parts of the Levant, affords the most encouraging facilities to the colonists, who have settled here with the view of enjoying, under the protection of the Imperial sceptre, that religious toleration which was denied them in their native land.

On leaving Moscow, we had fixed on Saturday the 11th, as the time of our arrival in *Odessa*, an arrangement we should have kept, had it not been for the bad state of the roads; but we so far succeeded as to reach the next station, only fourteen versts distant from it, by eleven o'clock in the evening. Next morning, as we wished to enjoy once more the privilege of public worship, we set off at an early hour, and reached *Odessa* in time to take breakfast and change our apparel, before the commencement of divine service. It was truly a day of rest and spiritual refreshment. In the morning we attended at the German Church, where we heard a sermon from the Lutheran Superintendent, the Rev. Mr. Böttiger, and went in the afternoon to hear the Rev. Dean Lindel, who preached in one of the Catholic churches to an overflowing and most attentive congregation. This excellent man, whose public ministrations are ac-

accompanied with an unction peculiar to himself, has been the object of great persecution since his arrival in this town ; and, were it not for the vigilance of the Russian authorities, fears might be entertained of the security of his life.

Odessa furnishes a striking specimen of the rapidity with which the modern towns of Russia have risen into notice. Little more than thirty years have gone by since it formed only a miserable looking Tatar village and fort, of the name of Hagibey, but it now contains upwards of 2,000 stone houses, besides a number built of wood, with a population of nearly 40,000 inhabitants. The streets are wide and regular ; and the edifices, built in general of a stone composed of minerals and sea-shells, sawed and cut with the axe, are such as entitle it to the name of Little Petersburg. What greatly adds to its beauty are the tall poplars which line both sides of the streets, and the inequality of the ground on which it is built, about two hundred and fifty feet above the level of the Black Sea. Most of the streets are paved ; but in wet weather the squares and market-places form a complete mire ; and it was truly amusing to see, in the centre of a town exhibiting such a display of modern elegance, what is called in North Britain a *peat-moss*, the accumulated mud having been all regularly cut, and stacked up to dry, exactly like peat in the midst of a morass. Immediately below the town is the harbour, with which there is a communication through a deep gulley that separates the town from the fortress, which lies at a short distance towards the south,

and commands the roads, and the quarantine which is situated on the shore close to the harbour.

The foundation of this town was laid by Admiral Ribas, who was induced to give it the name of *Odessa*, after the ancient Ὀδησσός, or Ὀρδησος, on the supposition that that flourishing Milesian colony was situated about this spot; but it is evident from the statements of Pliny, Ptolomy, and the Periplus, that it lay much further eastward, at the mouth of the Beresan, near the fortress of Otchakof, and that it is rather in the vicinity of this place that we are to seek the *Isiacorum Portus* (Ἰσιακῶν λιμὴν), as described by Arrian and other ancient writers.* The principal consideration which induced Government to select this spot as a commercial depôt, appears to have been its salubrity, and its lying so near the open sea—advantages which, it was discovered too late, could never be enjoyed either in Kherson or Nikolaief, which were otherwise intended to answer all the purposes of important maritime stations. Much, however, as had been done to raise the importance of Odessa in the scale of mercantile towns, it continued to languish, till the appointment of the Duke of Richelieu to the government, in 1804, when the intellectual energies of that able and accomplished statesman were brought to bear upon its prosperity; and such were the effects resulting from the measures he adopted to extend and secure its domestic and foreign relations, that, in the year 1816, the exports amounted to the im-

* Mannert's *Geographie*, iv. pp. 241, 242.

mense sum of 49,364,704 rubles. In 1819, not fewer than 667 vessels arrived in the harbour, and 662 left it with various articles of Asiatic and European produce.

The memory of the Duke is perpetuated by the Richelieuan Lyceum, which the Abbé Nicole, a French clergyman, has raised to the rank of one of the first institutions in Europe, in which are taught the different branches of public instruction. There are also several other schools ; but what interested us most, was one founded by the Superintendent Böttiger, in which we observed children of Jewish, Greek, Armenian, Russian, Slavone, Moldavian, German, French, and Italian extraction, most of whom are daily engaged in reading the Holy Scriptures in their native tongues. Many of them were born in distant parts ; and two interesting young girls were pointed out to us, who had come from Grand Cairo.

Few places are possessed of greater importance, in a Biblical point of view, than Odessa. The number of foreigners by whom it is visited ; its relations with the different ports of Anatolia, the Archipelago, and the Mediterranean ; and the facilities afforded for visiting the various nations inhabiting the regions between the Caspian and Black Seas, all point it out as a desirable station for a Bible Society Agent. An Auxiliary Institution was formed here in 1816, the Committee of which we met during our stay, and with them concerted measures for furnishing an adequate supply of Greek New Testaments to the Greek refugees then in the town. This proposition was suggested by

intelligence of the provision that had just been made for the relief of their temporal necessities, by the munificent gift of 100,000 rubles, which had been sent for this purpose by his Imperial Majesty. It gave us much satisfaction to learn that effective means had been employed to supply the wants of such of the colonies in the south of Russia as stand in any way connected with Odessa; as also that there existed a flourishing Juvenile Biblical Association, formed among the youths of the Lyceum.

The 19th of June was a remarkable day in the history of this town, being the day on which the corpse of the late Greek Patriarch Gregory was interred, with all the pomp and splendour with which it was natural to expect the Russians would honour the principal dignitary of a Church from which the light of Christianity was first introduced into this country, and to which they still maintain the most zealous and devoted attachment. We were honoured with a card of invitation from the Governor-General, but should have considered ourselves bound to attend uninvited, in consideration of the countenance that had been given to the Society in whose interests we were embarked, by that venerable Prelate, who fell a sacrifice to the barbarous fury of the sworn enemies of our most holy faith.

The body, which had lain some time at the Quarantine, was conveyed, in solemn procession, up to the principal church two days before, and placed on a large catafalk, erected for its reception in the centre of the church. It was richly

ornamented with various trappings of silver and gold, and surrounded by a great profusion of candles, which, together with the crowd, rendered the heat of the place almost suffocating. After the usual mass for the dead had been performed at the altar, by the dignitaries of the Russian, Moldavian, Bulgarian, and Greek Churches, who had been convened on the occasion, Constantine, a Greek monk of distinguished talents, who had been the Patriarch's chaplain and steward, ascended an elevated scaffold, at the opposite end of the church, and delivered a most eloquent and pathetic funeral oration, in modern Greek, from the words, *Ἐν γενεᾷ αὐτοῦ ἐδοξάσθη, καὶ ἡ δόξα αὐτοῦ οὐκ ἐξαλείφθήσεται*, which he selected, and adapted to his subject, from the 8th and 13th verses of the xlvth chapter of the apocryphal Book of Wisdom.

The whole scene was calculated to rouse the indignant feelings of the Russians against the Turks; and as it had been noised abroad that the Jews of Constantinople had treated the dead body of the Patriarch with the greatest indignity, the rage of the populace was directed against the poor Hebrews in Odessa, to such a degree, that most of them had their windows broken; many, who were out in the streets, were most cruelly pelted with stones and mud; and it was reported that several actually lost their lives in the tumult.

CHAPTER XII.

Journey from Odessa—Nikolaief—Ruins of Olbiopolis—The Serab, or Mirage—Howard—His Character and Monument—Kherson—Berislav—Perekop—The Crimea—Arrival at Akmetchet.

ON the 20th, we prosecuted our journey eastward, through the classical regions trodden by the foot of Herodotus, whose accurate and interesting descriptions are manifestly the result of what he himself examined, and the accounts he obtained from credible witnesses, who had visited different parts of ancient Scythia for purposes of trade. Having passed the Custom-house, which is situated at the distance of a few versts from the town, we turned round the head of the bay, leaving on our left some large lakes, which have formerly been connected with the sea, but are now separated from it by sand-banks, and present a surface of water several feet above its level. One or other of these lakes must have formed the *Axiaces* of the ancients. It is placed hereabouts by Mela, Pliny, and Ptolomy. The ground over which we travelled was beautifully diversified, and it created no ordinary degree of interest in our minds to observe numbers of German colonists beginning the harvest in fields

cultivated, at a remote period, by Grecian farmers. The sun shone upon us with great power; but its enervating influence was, in some measure, counteracted by a fine breeze from the Euxine, towards which we had every now and then a most extensive and delightful prospect.

Early in the afternoon we arrived at the western bank of the *Telegul*, the *flumen Rhode* (Ῥοδῶς) of the ancients. It is of considerable breadth, and is crossed by means of a ferry. Our course now lay round the termination of the two arms of the *Berezan*, the *Sinus Sagaricus* of Pliny, an inlet of a similar description with those just mentioned, and led us into one of the richest steppe countries we had yet seen. Considerable herds of cattle were grazing in different directions; but the principal riches of the inhabitants consist in their sheep, the breed of which has of late years been greatly improved by the importation of Merinos. Numerous tumuli, as usual, presented themselves along the horizon.

A little after dark we reached the *Bog*, which we had crossed by a small bridge at *Proskurof*, but now found it swelled into a mighty river, upwards of three versts in width, and in depth sufficient to receive the largest ships of war. We crossed it in a ferry-boat, and after waiting some time for horses, drove into *Nikolaief*, which is situated close by, at the junction of the *Ingul* and the *Bog*. Like Odessa, this town is only of recent erection. To remedy the inconvenience resulting to the Admiralty establishment at *Kherson*, from the sands in the Liman of the *Dnieper*, it was

judged proper to select a station further down; and accordingly, in 1791, this spot was fixed on as a seat for the naval magazines and docks. It contains a number of elegant houses, such as the Admiralty, Custom-house, &c. and two fine churches; and the streets are wide and regular. The number of its inhabitants amounts to upwards of 9,000. It is the residence of the Admiral of the Black Sea.

From this place, our journey lay through the Hyppolaic country, inhabited in the time of Herodotus by the *Callipedæ*, a mixed race of Greeks and Scythians. Owing, most probably, to the advantages originally accruing to them from Grecian commerce, they abandoned their nomadic life, and with their neighbours, the *Alaxones*, adopted agricultural habits; but were distinguished from the regular agricultural Scythians, by their raising grain for home consumption, while the latter furnished it for the foreign market.* Of the five Grecian towns specified by Herodotus, as existing on the coasts of Scythia, the most celebrated was *Olbiopolis*, Ὀλβιόπολις, the Ὀλβία of Strabo,† to which also the name of Βορυσθένις was given from the large river in its vicinity. Its ruins are still in part visible to the left of the *Bog*, near the spot where that river falls into the *Dnieper*, about eighteen versts below the town of *Nikolaief*. It had a famous temple dedicated to *Apollo*, and formed a great emporium of trade.‡ Various Greek

* Herodot. Book IV. 17.

† Ibid. p. 89.

‡ μέγα ἐμπορεῖον. Ibid.

medals and inscriptions have been found of late years among its ruins, most of which have already been described by travellers and numismatologists. The best collections of Pontic antiquities are those of the Imperial Hermitage at St. Petersburg, that of the Empress Dowager at Pawlovsky, and those of Odessa, Nikolaief, and Theodosia. It is said to have been built by the Milesians during the empire of the Medes, and existed in a flourishing state so late as the sixth century.* Such was the state of learning among its inhabitants, that in the reign of the Emperor Trajan, they were addicted to the reading of Plato; they knew the Iliad by heart, and repeated its martial verses when engaged in combat.

The only object that attracted our notice as we pursued our journey towards Kherson, were the immense tumuli which lay scattered in every direction, the more distant of which, with now and then a straggling hut, seemed elevated above the horizon, like so many ships resting on the smooth and shining surface of the ocean. Similar phenomena, produced by saline vapours, exhaled by the excessive heat of the sun, we had afterwards frequently occasion to admire; presenting to the view, islands, castles, and a thousand fancied shapes, rising above the water, and exhibiting a curious undulating motion; yet, with all the experience we had of the deception, we were more than once imposed on by the speciousness of their appearance, and conceived that we were approach-

* Jornandes. De Get. cap. v.

ing a lake, or an arm of the sea, when in reality in the midst of a dry and arid steppe.

It is to an optical deception of this nature, that reference is made in that beautiful prophetic description, given by Isaiah, of the blessings of Messiah's reign, chap. 35-7.

וְהָיָה הַשְּׂרָב לֶאֱגֹם וְצִמְאון לִמְבוּעֵי מַיִם:

The *imaginary water* shall become a lake,
And the thirsty soil fountains of water.

What had existed only in *appearance*, and thus deceived the beholder, should now be converted into *reality*; an image highly calculated to produce an impression on the mind of an oriental reader, who is accustomed to witness the phenomena, and has often been disappointed by the vain expectations it excites. This *lusus naturæ* is what the French call *mirage*. It is seen in Provence and the department of the Rhone, and has often been described by travellers. The Hebrew name שְׂרָב, Sharab, is supposed to be originally Persic, سَرَاب *facies aquæ*; and has also been adopted into the Arabic language. It occurs in the twenty-fourth Surah of the Koran:

وَالَّذِينَ كَفَرُوا أَعْمَالَهُمْ كَسَرَابٍ بِقِيعَةٍ

يَحْسِبُ الْإِنْسَانُ إِذَا جَاءَتْهُ لَمْ يَجِدْهُ شَيْئًا

The works of the infidels are like the *Serab* in the plain,
The thirsty imagines it is water, till he comes and finds it is
nought.

It is also used in the Arabic Proverb:

يختاض على عرض السراب

He is hunting the prey of the Serab.*

And in the Concessus of Hariri the caution is given:

لا يخذعكى لوع السراب

Be not deceived by the quivering of the *Serab*.*

Surrounded by innumerable sepulchral hills, which have now proclaimed to more than twenty centuries, that here lie interred those men who “made the world as a wilderness, and destroyed the cities thereof, and *opened not the house of their prisoners*,” with what melancholy pleasure does the Philanthropist and the CHRISTIAN espy the simple pyramid erected to the memory of him

Whose was an empire o’er distress,

The triumphs of the mind!

To burst the bonds of wretchedness,

The friend of humankind!

Whose name through every future age,

By bard, philanthropist, and sage,

In glory shall be shrined;

While other NIELDS and VENNINGS show

That still his mantle rests below.†

At the distance of five versts to the north of *Kherson*, stands the original monument of the Prince of Christian Philanthropists—the great, the illustrious HOWARD; who, after travelling 50,000

* The reader who wishes to see more on this subject, may consult Gesenius’s Comment. on Isaiah, and Gilbert’s Annalen. B. 28. St. 1. S. 1. which contains some interesting observations by Professors Erdmann and Frähn.

† Wiffen’s “Aonian Hours”—altered.

British miles, to investigate and relieve the sufferings of humanity, fell a victim, near this place, to his unremitting exertions in this benevolent cause. It is situated a little to the east of the public road leading from Nikolaief to Kherson, near the southern bank of a small stream which here diffuses a partial verdure across the steppe. On the opposite bank are a few straggling and ruinous huts, and close by, is a large garden, sheltered by fine lofty trees, which have been planted to beautify the villa once connected with it, but now no more. The spot itself is sandy, with a scanty sprinkling of vegetation, and is only distinguishable from the rest of the steppe by two brick pyramids, and a few graves, in which the neighbouring peasants have interred their dead—attracted, no doubt, by the report of the singular worth of the foreign friend whose ashes are here deposited till the resurrection of the just. As we approached the graves, a hallowed feeling of no ordinary description grew upon our minds, and forced upon us the conviction, that the scene before us was indeed privileged beyond the common walks of life. One of the pyramids is erected over the dust of our countryman, and the other has subsequently been raised over the grave of a French gentleman who revered his memory, and wished to be buried by his side. As we had no person with us to point out which of them was designed to perpetuate the memory of the Philanthropist, it was impossible for us to determine, otherwise than by confiding in the accuracy of information obtained by some

former admirer of his virtues, who has cut into the brick the very appropriate inscription:

VIXIT PROPTER ALIOS.

It was impossible to survey this simple obelisk without reflecting on the superiority of principle which impelled the great friend of his species, in that career of disinterested benevolence, which he so unremittingly pursued. His was not mere animal sympathy, dignified and refined by its existence in human nature, though he doubtless possessed that quality in no ordinary degree; nor did his charities flow from an ambition to be admired and extolled by his fellow creatures; his toilsome pilgrimages and unnumbered acts of self-denial were not performed with the slightest idea of atoning for his sins, or meriting a seat in the mansions of bliss—the very thought he abhorred; but his whole character was formed, and his practice regulated by the vital influence of that Gospel which reveals the Divine Philanthropy expending itself upon human weal. Conceiving himself, to be an eternal debtor to the blessed Saviour, who stooped to the lowest depths of suffering in order to rescue him from the horrors of immortal death, he was sweetly and powerfully constrained to imitate his bright example, the characteristics of which are strikingly depicted in the simple declaration: WHO WENT ABOUT DOING GOOD.

Such was HOWARD, the most virtuous, and yet the most humble of our race. How justly he

might have taken for his motto what he wrote a few months before his death: *In God's hand no instrument is weak, and in whose presence no flesh must glory.** He was enabled to effect great things, yet he utterly renounced dependance upon himself. "My immortal spirit I cast on the Sovereign mercy of God, through Jesus Christ, who is the Lord my strength, and my song; and, I trust, has become my salvation. My desire is to be washed, cleansed, and justified in the blood of Christ, and to dedicate myself to that Saviour who has bought us with a price."† Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, Admiral Priestman, in these words: "Priestman, you style this a dull conversation, and endeavour to divert my mind from dwelling upon *death*; but I entertain very different sentiments. *Death has no terrors for me*: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other."‡

His genuine humility prompted him to choose this sequestered spot for the reception of his mortal remains; and it was his anxious desire, that neither monument nor inscription, but simply a sun-dial should be placed over his grave. His wishes were at first so far complied with, that no splendid monument was erected to his memory;

* Brown's Memoirs of the Public and Private Life of John Howard, the Philanthropist. London, 1818. 4to. p. 615.

† Ibid. p. 591, 581.

‡ Ibid. p. 627, 628.

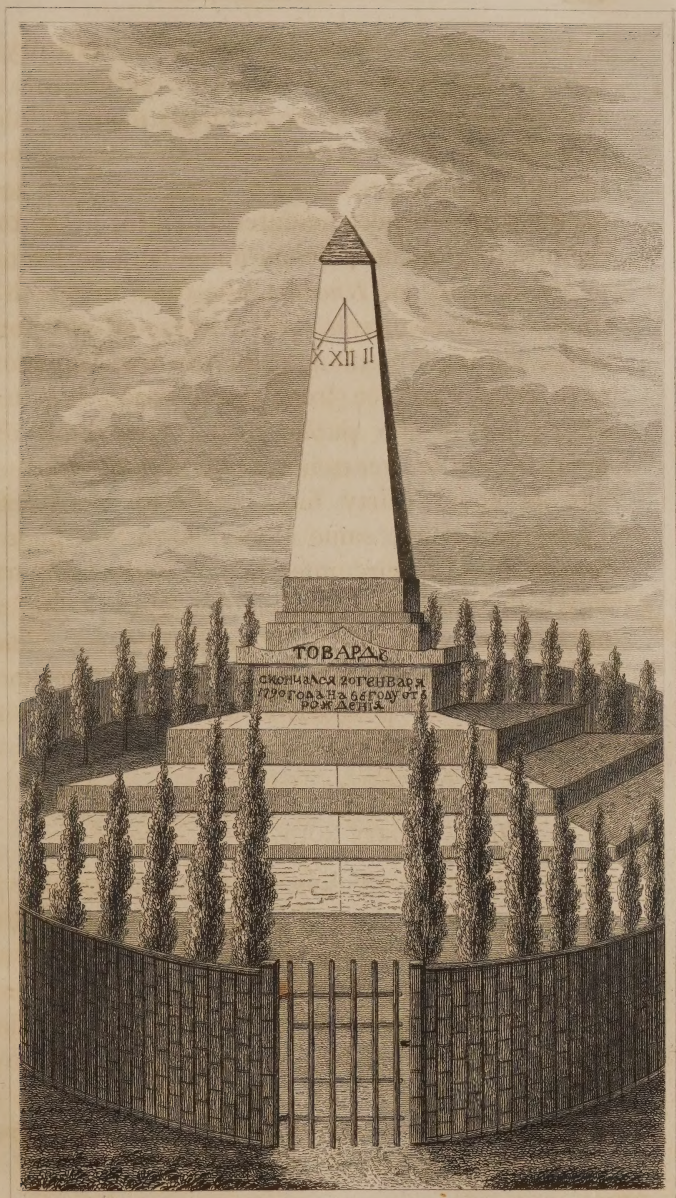
but the august Monarch, in whose territory so many of his benevolent acts were performed, and who nobly patronized the attempts made to follow out the plans of Howard for the improvement of the state of prisons, has borne a public testimony to the respect he entertained for his virtues, by ordering a conspicuous monument to be built in the vicinity of *Kherson*, the town in which he died. This cenotaph, which attracted our notice as we approached the gate of the town, is erected at a short distance from the Russian cemetery, and close to the public road. It is built of a compact white freestone, found at some distance, and is about thirty feet in height, surrounded by a wall of the same stone, seven feet high by two hundred in circumference. Within this wall, in which is a beautiful cast iron gate, a fine row of Lombardy poplars has been planted, which, when fully grown, will greatly adorn the monument. On the pedestal is a Russian inscription of the following import:

HOWARD,

Died January 20th, 1790, Aged 65:

the simplicity of which is in strict accordance with the orders the great Philanthropist more than once gave, and which, with the rectification of the dates,* only requires the all-emphatic addition, *Christ is my Hope*, to render it perfectly conformable to the inscription dictated by his own

* The inscription at Cardington, according to Mr. Brown, is January 21st, 1790, Aged 64.



E. H. del.

HOWARD'S MONUMENT.

pen, and placed under that to the memory of his wife in Cardington Church, near Bedford. Agreeably to his request, a sun-dial is represented near the summit of the pillar, but with this remarkable circumstance, that the only divisions of time it exhibits, are the hours from *ten* to *two*, as if to intimate that a considerable portion of the morning of life is past ere we enter on the discharge of its active duties; and that, with many, the performance of them is over at an early hour after the meridian of our days.

It was cause of regret, that in connection with the public testimony thus borne at *Kherson* to the character of *Howard*, we did not find a branch of those noble institutions in which, had he lived to witness their establishment, he must have taken the most lively and active interest. The principal obstacle, however, having been removed, a short time before our arrival at the place, we embraced such opportunities as offered, to recommend the subject to those in power, and met with the most encouraging prospects as to the ultimate formation of an Auxiliary Bible Society; but, as the new Governor had only been a few days in office, and he was much occupied with business, we found it impossible to carry any such plan into effect during the limited period of our stay.

The town of *Kherson* is situated on the face of a rising ground, on the right bank of the *Dnieper*, and consists of the Admiralty, which is defended by a regular fortification, and contains an immense dock, in which seven first-rate ships of war may be built at the same time; a fortress of con-

siderable strength ; and the town itself, which has more the appearance of suburbs, and is inhabited by the officers of government, soldiers, and merchants. Among the latter are many Greeks, who carry on business with Turkey. The commerce of *Kherson* received a complete check by the foundation of *Odessa*, and were it not for the partial trade in timber, and the vast number of Jews that are found here, the place would wear a most deserted appearance. Its situation is the most insalubrious of any in Russia, owing to the exhalations from the marshes and stagnant waters connected with the *Dnieper*. The number of inhabitants is estimated at 10,000.

At *Kherson* we intended to recross the *Dnieper*, and strike directly across the steppe to the east of the Dromon of Achilles into the Crimea ; but, learning that there would be some difficulty in procuring a sufficient number of horses on that route, we proceeded a few stages further up the right bank of the river. At the distance of about fifteen versts, we fell in with the *Inguletz*, a river of considerable magnitude, which here falls into the *Dnieper* ; beyond which, we discovered numerous stone figures, of the same character with those we had seen between *Tiraspol* and *Odessa*. They generally stand on the sepulchral heights ; but many of them have been removed by the present inhabitants of the country, and appropriated to various purposes of utility. One of an enormous size we remarked at the post-station near *Berislav*, where we arrived a little before midnight, and, with difficulty, obtained lodgings in a baking-house belonging to a

common inn. This town, not improbably the ancient site of *Serimon* (Σεριμων) of Ptolomy, is built on a regular plan, on the high bank of the *Dnieper*, with wide streets, and about a couple of hundred houses, but most of them of wood, and extremely paltry in appearance. It is the great thoroughfare between the western provinces of the empire and the Crimea.

On the morning of the 24th, we descended to the margin of the *Dnieper*, which we crossed in a ferry-boat, the floating bridge not being yet in order; but, as the waters had not subsided to their usual summer boundary, we had to drive through extensive pools and some dangerous quick-sands after leaving the boat. Having changed horses at the small village of *Kakovka*, we stretched across the region of Little Scythia (Μικρον Σκυθια), called by ancient geographers *Hylæa* (ἡ Ὑλαίη), or the “Woody Region,” which, in the days of Herodotus, abounded with all kinds of trees,* but is now a barren steppe, entirely destitute of any thing in the shape of a bush. It is, for the most part, sandy and fit only for pasturage. The day being excessively hot, and there not being a breath of wind, we felt much oppressed during the first part of the journey, but came at noon to a small Russian village, with a church, where we found a garden with some cherry-trees,—the only exception to the woodless scenery,—beneath the shade of which, we enjoyed

*—Ὑλαίην· ἡ δ' ἔστι μὲν παρὰ τὸν Ἀχιλλήϊον Δρόμον, τυγχάνει δὲ πᾶσα εἰῶσα δεινδρέων παντοίων πλέη.—Melpomene, 76.

a delicious dinner on the sour milk furnished by the peasants, superadded to our travelling stock of dry provisions.

About four o'clock we arrived at *Perekop*, the entrance to the Tauridian Peninsula, which consists of an irregular fortress, erected on the south side of a deep ditch, and defended by a high wall built of free-stone, stretching from the bay of *Carcinites* to the Putrid Lake, called the *Tchuvash*, which is connected, on the east, with the sea of Azof. The isthmus is only eight versts and a half in breadth at this place, and exactly corresponds with the statement of Strabo, who estimates it at forty stadia.* The fosse and wall are of considerable antiquity, having been formed by the inhabitants of Tauridia, to defend their peninsula against the incursions of the neighbouring Scythians. The Taphros (Ταφρος) of the more ancient geographers, and the New Wall (Νέον Τείχος) of Ptolomy lie further south, about two versts within Perekop. According to Pliny,† the Crimea was originally an island; and certainly the natural appearances which here present themselves to the eye of the geologist, go to corroborate his statement. It is stated by Constantine Porphyrogenitus, that in the tenth century the wall was razed to the ground, and a thick wood planted from sea to sea, through which lay two roads, one leading to the Bosphorian emporium on the east, and the other to the ancient town of Chersonesus, near the south-

* Κατὰ μέσσην δ' ὁ τοῦ ἰσθμοῦ ἀνχὴν, ὅσον τεσσαράκοντα σταδίων. — Lib. vii. cap. 3.

† Quondam mari circumfusa. Nat. Hist. cap. 26.



western point of the peninsula. The fosse, however, was cleared out afresh, and a stone wall with towers erected, by the Tatar Khans, about the end of the fifteenth century. The fortress, together with the whole line of fortification, was first taken by the Russians in the year 1698, and finally in 1783, when the Crimea was united to the empire.

The Russian name *Perekop* properly signifies a ditch, or fosse, cut across a road, to prevent any further passage, and was substituted for the Tatar *Orkapi*, which denotes the Gate of the Neck or Isthmus. Mr. Heber, deceived by the French appearance of the word, gives the place the name of *The Golden Gate*, and argues, in support of his etymology, from the well-known use of the phrases the *Golden Horde*, the *Golden Tent*, &c., as signifying *royal* among the Tatars; but the Tatar word for gold is *altun* (الْتُن), and not *or* (اَر).

Passing the bridge here thrown across the fosse, we entered the gate, which is built of stone, and presents rather an interesting appearance as seen from the north. On either side are a few straggling houses, inhabited by Tatars, Jews, and Russians, most of whom derive their support from the salt lakes in the vicinity. The principal part of the town is at the distance of about three versts further south, and goes by the name of the Armenian Bazâr, from its being chiefly inhabited by that people. It contains a custom-house, and comptoirs for the brandy-distilleries and salt-magazines, a number of shops, and about 900 inhabitants. On passing it, we descried two minarets,

and a Russian and Armenian church. The quantity of salt exported by this route to Russia is immense. According to Vsevolovsky,* more than 20,000 waggons are annually employed in the trade. They are drawn by oxen, and generally form large caravans, the sight of which often affords an agreeable relief to the eye of the traveller when wearied by the continuous monotony of the steppe. The salt is produced on the surface of the lakes, by the chrystalization formed by evaporation. Some of these lakes have a circumference of upwards of twenty versts, are in general shallow, and have formerly had a communication with the sea. The soil is also strongly impregnated with the same saline properties, which it necessarily communicates to the vegetation; yet the Tatar cattle are fond of it, and the sheep fatten equally with those fed on the produce of common earth. The horses are strong, but small, as in the time of Strabo.† The camel we first saw in these regions.

The *Crimea*, to which the Russians have again restored its ancient name of *Tauridia*, appears originally to have been inhabited by a people of piratical habits, who treated their prisoners with the greatest barbarity. They are called by the ancient geographers *Tauri* (Ταυροί), and are supposed to have been a remnant of the Cimmerians, who, on being worsted by the Scythians, took refuge in the fastnesses of the peninsular mountains; from which they gradually made encroach-

* Dictionaire Geogr. Hist. Article Perecop.

† οἱ τὲ ἵπποι μικροί, τὰ δὲ πρόβατα μεγάλα.—Lib. vii. cap. 3.

ments on the champaign country, till they founded the Bosphorean kingdom, which attained such celebrity under Mithridates, and was perpetuated through a vast number of vicissitudes till the fourth century of our era. From that period, it became a scene of incessant conquest and occupation by the Alans, Goths, Romans, Huns, Khazars, and Tatars, which latter people retained possession of it, from the year 1238, till it was conquered by the Russians, as above stated, in 1783. Of the famous Greek colonies established in different parts of the peninsula, we shall have occasion to treat in the sequel.

Having procured a fresh relay of horses at the stage of *Terekli-tchusun*, we reached that of *Durmén*, where we stopped all night, and in the morning prosecuted our journey towards *Akmet-shet*. Near *Durmen*, a road strikes off to the right, which leads to *Koslof*, a place of great trade, and containing nearly 5,000 inhabitants, of whom the greater part consists of Tatars and Jews. The latter are of the sect of the Karaites, and amount to upwards of 700 souls. Many of them are very rich, and carry on an extensive commerce with Odessa, Constantinople, and other parts of the Levant.

The first view we obtained of the Crimea but ill accorded with those paradisaical ideas we had formed of its beauty; the country being a complete *steppe*, without either a tree, streamlet, or hill to diversify the prospect; but after passing the next stage, where the Tatars were watering their flocks at troughs connected with a large well,

quite in the patriarchal style, we were sensible of a gentle rise in the surface of the ground. The soil also improved from its general sandy and saline character, and assumed the appearance of a fine black mould, with here and there considerable quantities of marl; and, on reaching the summit of the elevation which here stretches across the peninsula, we obtained a delightful view of *Tchatirdagh*, and the noble range of mountains on the south coast. We now began gradually to descend, over an undulating surface, into the plains to the north of *Akmetchet*; and, after passing through a beautiful Tatar village, with a mosque and minaret, situated on the left bank of the Salgir, and beautifully adorned with poplars and fruit-trees, we arrived in that town, where we alighted at an inn kept by a Greek.

CHAPTER XIII.

Description of Akmetchet—Baghtchisarai—Palace of the Khans —The Harem — History of the Crimea — Baghtchisarai — Mohammedan Mosque — Mohammedan Worship—Greek Funeral—Scottish Missionaries.

THE town of *Akmetchet* (White Mosque), or, as the Russians call it, *Simpheropol*, was formerly the residence of the Kalga-Sultan, the first dignity in the Tatar empire next to the Khan, and Commander-in-Chief of the army; and forms, at present, the capital of the Crimea, being the residence of the Russian Governor, and the seat of the courts of justice and other offices of government. It is situated on the left bank of the *Salgir*, at the distance of twenty versts to the north-west of the mountain of *Tchatirdagh*, which rises majestically above the hills immediately behind the town. It is divided into the old and new towns. The former consists almost entirely of houses built in the Tatar style, presenting nothing to the view but the high lime-stone walls which inclose their courts, a bazâr, a Russian, Greek, and Armenian church, and four Tatar mosques, the minarets of which are carried to a considerable height, and admit of the voice of the *Muezzins** being distinctly heard all

* The *Muezzin* is the person appointed among Mohammedans to ascend the minaret, or steeple, at the regular canonical

over the town. The streets are unpaved and irregular, and exhibit a true picture of Asiatic filth. What is called the new town lies to the north of the old, from which it is separated by a wide road or street, and contains a few modern houses in the European style, extensive barracks, and the walls of a magnificent cathedral, which have now stood many years in a ruinous state, and will likely never be completed. The population is estimated at 18,000.

The Sabbath we spent in retirement, in the upper chamber of our inn; and, on the 27th, visited the leading people of the Tauridian Bible Society, and dined with the President, Privy Counsellor Schegulin, at his beautiful seat, about two versts distant from the town. Finding it would be more convenient to have a meeting of the Committee after the lapse of eight days, we resolved to spend the interim in a tour round the most interesting part of the south coast of the peninsula, and accordingly set off, on the 28th, in a south-westerly direction, by the route leading to *Baghtchisarai* and *Akhtiar*.

The road lay, at first, up a rude hollow, beneath the shadow of the mountains, where the hours of prayer, which occur five times in the day, to announce to the faithful that the time is come when they ought to abstract their minds from every earthly object, and direct them towards the exclusive object of adoration and praise. The proclamation is chaunted with the utmost deliberation and gravity; and that the crier may not be interrupted by any earthly sound, he puts a finger in each ear, and stands with his face towards Mecca, excepting when he utters the words, *Come to prayer—Come to the temple of salvation*, when he turns to the right and left, to indicate the universality of the invitation.

tween the first and second ranges of calcareous hills which form the commencement of the mountainous region, and brought us, after travelling about seventeen versts, to the *Alma*, a beautiful meandering stream, which takes its rise in the vicinity of Tchatirdagh, and here flows through a delightful valley full of villages, with vineyards and gardens filled with fruit-trees of every description. Its waters were low at the time we passed it; but it often swells to a great size after rain, or a considerable thaw in the winter. Crossing another stream, we came to an elevated plain, covered with rich vegetation, and about five o'clock descried, almost direct before us, an extensive range of Tatar houses, with a mosque, and, at different distances, stately mausoleums, which led us to conclude that we were approaching the ancient residence of the Khans; but, on our arriving at the termination of a terrace which rose gently towards the south, and while we were steadily looking out for a development of the palace in the direction of the group before us, the road all at once turned round into a deep valley on the left, where, to our inexpressible surprise, the town of *Baghtchisarai* burst at once upon our view.

Driving up the principal street, which is lined on both sides with wooden booths or shops, we arrived at the gate of the Khan's palace; and, having been favoured with a letter of introduction to the Governor from Kaia Bey, a Tatar prince descended from one of the first families in the Crimea, and now a General in the Russian army, we obtained admittance, and had apartments as-

signed us on the right side of the court. Every thing around us inspired the mind with ideas and feelings altogether novel, and more resembling those produced by reading the airy fictions of romance, than any we had ever experienced in contemplating the objects of natural or artificial reality. The transition was nearly as great as that a person would be conscious of, could he be transported in a moment from any European town, and set down in the midst of Bokhara or Sarmacand—so completely did every object wear an Asiatic appearance.

The palace is situate on the left bank of the *Dshuruk-su*, a small rivulet which divides the valley and the town; and, except in front, where the principal entrance is formed by means of a stone bridge and gate, it is surrounded by gardens, the tall poplars of which raise their beautiful spiral tops amid the turrets and minarets of the royal buildings. Within this gate is a spacious court, overgrown with grass, and bounded in the distance by an orchard; but, being almost entirely inclosed, it presents a dull and melancholy appearance. Immediately on the left hand is the *Dchamè*, or Grand Mosque, with two beautiful minarets. It is an elegant edifice, with two gates; one from the street, close to which is a beautiful fountain, with numerous spouts, where the Mohammedans perform their ablutions previous to engaging in worship; and another from the palace, which was exclusively appropriated to the use of the Khan. Attached to the temple is an extensive cemetery, filled with mausoleums and tomb-stones, which

have been erected to the memory of the deceased Khans, and other members of the royal family, from Batyr-Gherei, who died A. H. 1051, to Krim Gherei, who died in 1182, or the year of Christ 1768. They are all ornamented with a turban on the top. The entrances to what constituted the residence of the Khans is formed by a gate communicating with an inner court. We were here first shewn into a large hall, which formed the divan, or council-chamber, and contains a gallery and aperture, where the Khan, unseen, might witness and hear all that was transacted below. We then passed through a great variety of apartments, covered with carpets, and surrounded with Turkish divans, mostly covered with red cloth, but some with green silk. The walls were curiously decorated with rude views of Constantinople, and other places famous in Turkish history. One of the rooms contains a beautiful bath, constructed for the accommodation of the Empress Catharine. It is also surrounded by a divan, and the bath itself is lined with white plush, exquisitely soft to the touch.

Close to this place is the *Harem*, the rooms of which have immured many thousands of Christian females, stolen from the bosom of their families, and destined to minister to the gratifications of sensual desire. As its name imports, it was a place of interdicted seclusion, being defended by a high stone wall, and consisting of several apartments, the windows of which are darkened by thick lattices. In the garden is a bower, where the wretched creatures used, at intervals, to assemble

for the purpose of drinking coffee; on which occasions the Khan was afforded an opportunity of eyeing them from a latticed window in the Kiosk, or round wooden edifice erected over the Harem. Between this place and the Khan's sleeping apartment, is a communication by means of a narrow passage and stair-case, at the foot of which there used to be stationed a guard to prevent any person from entering or leaving the place.

From the Harem we proceeded to visit the royal garden, which consists of four terraces raised one above another, and delightfully ornamented with jetting fountains and vines, the branches of which are carried round artificially, so as to form the most delightfully refreshing arbors. It also contains a number of fine fruit-trees, such as apple, pear, apricot, mulberry, and cherry; and well supports the name of the palace and town, *Baghtchisarai*, the "Paradisaical Palace."

Behind this division, at some distance, stands a large edifice, which we were told had been appropriated to the accommodation of the Persian Ambassadors; and, at the remote corner of the Palace grounds, to the left hand from the outer court, we were shewn a magnificent mausoleum, said to contain the body of a Georgian female of great beauty and accomplishments, whom the Khan Krim Gherei made his *chatun*, or spouse, and to whom he was so greatly attached, that he permitted her to profess the faith of her ancestors.

On the conquest of the Crimea by the Russians, orders were given by Government, to keep up

every thing about the palace in the same oriental style in which it was left by the Khans; but the effects of time have been irresistibly felt by many parts of it, and the impression which the view of the whole leaves upon the mind, is that of the departed magnificence of an Asiatic Court. The death-like silence and sombre aspect of every surrounding object, is perfectly indescribable.

The Crimea was first subjected to the Mongolian yoke, and added to the kingdom of Kaptchak, by Batu, the grandson of Dchingis-Khan, in the year 1238. It was again separated, however, from this kingdom by Hadji Gherei, the forty-first in the line of the Kaptchak Khans, who erected it into an independent kingdom, and introduced the name of Gherei into the family, the descendants of which continued on the throne till the termination of the Tatar rule, in 1783. This name is still a proud badge of distinction in many families in the Kabardian country, with whom is connected the Sultan Katte Gherei Krim Gherei, a character well known to the religious public of Britain.

In the skirmishes which took place between the Tatars and Genoese, in the thirteenth century, Mengli, the son of Hadji Gherei, was made prisoner by the latter, who stretched every nerve to prepossess him in their favour, taught him the Italian language, and sent him on an embassy to Mohammed II. to solicit his assistance in securing their mercantile independence in the Crimea. The Grand Sultan received him in the most gracious manner, loaded him with favours, and so completely attached him to his own interest, that on receiving a

deputation from the Tatars, requesting him to appoint them a Khan, he fixed on Mengli Gherei, whom he solemnly invested with his new dignity in the grand hall of the Divan, and sent him back to the Crimea, where he was joyfully received by his countrymen. He had not, however, been long among them till they discovered that the object of his rule was to seduce them to a state of vassalage to the Sultan, in consequence of which they resisted his authority; but, on the appearance of the Turkish troops that were sent to support his claims, they submitted, on the conditions that, in future, their *mursas*, or nobles, should enjoy the privilege of choosing their own Khans, whom they would submit to the Sultan for confirmation, and that in case the Ottoman issue should ever become extinct, the Turkish throne should fall to the reigning Khan of the Crimea.

The situation of *Baghtchisarai* is exceedingly picturesque, being overhung on the north side by a precipitous and fantastic mountain, and shut in on the other by one somewhat lower, on which we observed the ruins of two palaces, formerly occupied by some of the royal family. The houses are spread over the narrow valley, formed by these mountain-ranges, to a length of three versts, and are built of brick or wood, and covered with red tiles. With the exception of the shops, in which are manufactured and sold all the variety of small wares requisite for the support of Asiatic luxury, superadded to a few articles of necessary consumption, all the houses are surrounded with stone walls, and have generally in front a wooden

piazza, in which the inhabitants are fond of lounging for the sake of the fresh air. The immense number of poplars rising from the orchards, around which the houses are built, greatly enhances the romantic appearance of the town. The inhabitants are well supplied with the finest water, by a small covered conduit running along one side of the principal streets, from which it is conveyed into the houses. With the exception of a few Greeks and Armenians, it is wholly inhabited by Tatars and Jews; and contains a population of 9,000 souls. The Tatars are the most numerous, and have not fewer than thirty-three mosques, three medresses, or schools of divinity, and a hundred and fifty Mol-lahs, who are attached to the mosques and schools, and are supported partly by the contributions of those whose children they instruct, and partly by voluntary contributions, and perquisites obtained at marriages and other civil transactions. They are prepared for their office by a course of instruction; or, if they have been previously engaged in trade, by abandoning it, and submitting to an examination by the *Mufti*, or chief priest, living near *Karasubazar*.

In the evening we visited the principal mosque while the Mohammedans were engaged in performing their last public devotions for the day. It was already dusk, and the temple was lighted by lamps, but so feebly, as barely to render visible the objects by which we were surrounded. From the entrance, which forms an elegant porch, we proceeded into an anti-chamber, the floor of which was covered with the slippers of the wor-

shippers, it not being consistent with Islamic ideas of consecrated places to pollute them with the dust or dirt of the streets; and indeed, it would argue a total destitution of all sense of decency, to deny to a place where intercourse is sought with the Deity, that common mark of respect which is universally shewn by the Tatars when entering the houses of their fellow-creatures. From this room we had an opportunity of observing how the worship was conducted, without mingling with the worshippers or attracting their notice. The body of the mosque appeared to be a perfect square. The floor was covered with straw mats of Turkish workmanship, and upon the walls were hung, in various places, tablets with inscriptions, containing, most probably, favourite passages of the Koran. At the inner end is a large niche, decorated with similar inscriptions, in which the officiating Mollah had taken his station during the service. The Tatars all sat on their heels in the oriental manner, while he recited to them certain Surahs, or chapters of the Koran; and when he came to the end of a section, or where any direct reference was made to the object of worship, they bowed themselves twice, so as to touch the ground with their foreheads. During prayer they covered their faces with both hands, following the Mollah with low and solemn sighs, manifesting throughout the most profound reverence and veneration. Much has been said in defence of pompous and splendid forms of worship, and many have insisted on their absolute necessity in order to interest the vulgar; but I will venture

to affirm, that all the dazzling splendour of external ceremonies, superadded to the Christian system, never produced a solemnity to be compared with that resulting from the simple adoration here exhibited in a Mohammedan mosque; every sense seemed closed against earthly objects, and a high degree of self-annihilation appeared to inspire the mind of every worshipper. How humbling the reflection that so little real devotion, and so feeble a sense of the presence of the great Jehovah, is often to be found in assemblies professing to worship him in spirit and truth!

The following evening we received a visit from one of the head Mollahs, who entered pretty freely into conversation with us respecting the doctrines of Christianity; but at a moment when he seemed most deeply interested about a subject of his own starting, he rose suddenly and left the room, without assigning any reason for the abruptness of his departure. On following him to the door, we found him in the piazza in the attitude of worship, his face directed towards Mecca, and his whole soul seemingly absorbed in devotion. Here again it was impossible not to draw a contrast between this Mohammedan priest, and the conduct of thousands and tens of thousands, called by the name of Christ, of whom multitudes never pray at all, while many suffer the merest trifles to jostle out their religious duties, and would be afraid of incurring the charge of unpoliteness, were they to shew, by their conduct, that they preferred communion with God to the friendship and intercourse of their fellow-creatures.

Besides two synagogues, there are in *Baghtchisarai* an Armenian and a Greek church. From the latter we saw a corpse conveyed to the public cemetery of the Christians. It had not been put in a coffin, according to the manner of burials conferred upon even the poorest person in Europe, but was simply wrapped round with a white cloth, laid upon a bier or board, and borne by four men to the grave. This mode of performing the funeral obsequies obtains equally among the Jews, Christians, and Mohammedans in these parts, with the exception of the European families, who naturally conform to the rite of their ancestors. Such appears to have been the manner in which Abner was interred, 2 Sam. iii. 31; for it is said that David followed *the bier*, in Hebrew מטה, *mittah*, a “bed or board,” and not ארון, *aron*, “an ark or coffin,” such as that in which the body of Joseph was laid, Gen. l. 26. It has been supposed that what was done to Joseph, was designed as a mark of distinction by the Egyptians; but there is no proof from the text of Scripture, that the rite was performed by the Egyptians at all; and it seems more natural to conclude that his body was thus deposited, in order to its being preserved until such time as it could be conveyed to the land of Canaan. The Σοφος, or *bier*, on which the widow of Nain’s son was carried, and which commentators generally interpret *arca resecta et aperta*, was most probably nothing more than what we saw in the Crimea.

During our stay in *Baghtchisarai*, we were treated with every endearing mark of Christian

hospitality by our friend, the Rev. Mr. Carruthers, at whose house we had the pleasure of meeting the Rev. Messrs. Glen and Ross, who had recently arrived here from Astrakhan, in order to make the tour of the Crimea, investigate the state of its Mohammedan population, and ascertain the practicability of establishing an Institution for the instruction of Tatar youth.

CHAPTER XIV.

Visit to Djufut-Kalè—Greek Convent—Djufut-Kalè—Valley of Jehoshaphat—The Karaim—Their Origin—Principles—Their Synagogue and Worship at Lutsk—Karaite Tatar Targum described.

AN object of no ordinary interest which we hoped to attain by our visit to the Crimea, and which we had long regarded with pleasing anticipations, was a personal interview with the Karaite Jews inhabiting an ancient fortress at the distance of a few versts from *Baghtchisarai*. The antiquity of the sect, the reasonableness of their grounds of separation from the great body of the Jewish people, their purely oriental habits, the little intercourse that any of the learned in Europe have had with them, and the fact, long known yet but little investigated, that they possessed the books of the Old Testament in a peculiar dialect of the Tatar language:—all tended to excite our curiosity, and render them the subject of Biblical and literary research.

Accordingly, the day after our arrival in *Baghtchisarai*, we proceeded in company with the Rev. Messrs. Glen and Ross, towards *Djufut-*

Kalè, or the Jews' Fort,* the road to which led us further up the deep and narrow valley in which the ancient capital of the Crimea is situated. The rocks on our left were high and precipitous, and often projected over-head, exhibiting large excavations and grottos, many of which seemed to be used by the Tatars, partly for residence and partly for sheltering their cattle. Our ride through the upper end of the town, among mesjeds, medresses, minarets, and majestic poplars, was singularly picturesque and interesting. Near the site of a palace, in the valley called *Ashlama-derè*, that was razed to the foundations on the fall of the Tatar empire, we turned to the west, and entered another narrow defile, known by the name of *Mariam-derè*, or Mary's Vale, from a Greek Convent dedicated to the Virgin, which has been curiously excavated in the precipice on the right, and looks like a large covered balcony at the height of several hundred feet from the valley below. Leaving our horses to graze on the verdant bank of the rivulet, we ascended to the monastery by a narrow flight of steps; and, on reaching the entrance in "the crag of the rock," the view of the precipice over which we were suspended was so tremendous, that we instantly receded with sensations of awe. The church measured fifty feet in length by twenty-four in breadth, yet small as were its dimensions, its darkness was but dimly enlighten-

* Turkish *جغور قلعه سی* The Karaites themselves call it *Kalè*, which is only the Arabic word in Hebrew letters.

ed by a lamp hanging before a painting at the inner end. All was sombre and silent, and with the exception of a single religious solitary, we saw nothing to remind us of the world of mortals. We were informed, however, that scarcely a day elapses on which the convent is not visited for purposes of devotion; and on the day of the ascension of the Virgin, numbers of visitors, to the amount of several thousands, collect from all parts of the Crimea, and even from the Russian districts beyond Perekop. As only a few can be admitted at once, the passage of steps communicating between the valley and the monastery, presents a curious scene of ascent and descent, while both sides of the rivulet are diversified by small groups, renewing their old acquaintances, or contracting new ones.

Conceiving this convent to be a proper place for a depôt of the Holy Scriptures, we made an agreement to this effect with the Inspector, whom we found cordially desirous of forwarding the object; and in consequence of a subsequent arrangement with the Tauridian Committee, this place was supplied with the Scriptures in the Greek, Armenian, Russian, and Turkish languages.

Directly below, on the opposite side of the defile, we observed extensive ruins, marking the site of a town formerly inhabited by Greeks, but laid desolate on the subjugation of the Tatars. From this romantic spot we prosecuted our ride, and passing two beautiful fountains, to which the Jewish damsels, like Rebekah and Rachel of old,

"come out to draw water,"* we reached the foot of the precipice, on the summit of which *Djufut-Kalè* is situated. The road now became excessively steep; and, as it forms a complete zig-zag, we were surprised to find, that when we supposed ourselves near the entrance of the fort, the pathway appeared all at once to be terminated by a rugged inaccessible rock. We were the more disconcerted at this discovery, as a thunder-storm had just commenced, and the rain began to pour down with violence; but on turning another angle, we came to several caverns in the side of the precipice, where we found a temporary shelter, and from which we contemplated the flashes of the lightning, and listened to the awfully reverberating roar of the thunder in the valley below.

When the storm was over, we again commenced our ascent, and soon came to the gate of this ancient fortress, through which we were admitted into a narrow street running from one end of the town to the other. The houses are all constructed in the oriental style, with the windows looking into the courts, and are surrounded by a high stone wall. Besides the defence formed by these walls, rising perpendicularly from the brink of the precipices on either side, a regular fortified wall has been raised to protect such places as had not been rendered strong by nature. The streets had been washed by the rain, which was running down in torrents, but we walked on a fine broad

* The general supply of water is conveyed on the backs of horses or asses.

pavement leading to the principal Synagogue, where we met the chief Rabbi, a venerable old man of the name of Isaac, by whom we were received with great courtesy, and conducted to the residence of Rabbi Benjamin, which appeared to be the house destined for the reception of strangers.

On entering the guest chamber, or "upper-room," which was beautifully covered with carpets, we were obliged to pull off our boots, and recline in the oriental fashion, on bolsters, which were placed round the sides of the room. While engaged in a friendly interchange of questions and answers with our host, a large tray was placed on the floor in the middle of the room, covered with bread, butter, dates, pears, mulberries, brandy, and wine, of which we were invited to partake at pleasure. The conversation was carried on in Turkish and Hebrew; and the Rabbins seemed no less anxious to satisfy our curiosity than we were to obtain information respecting the history and distinguishing peculiarities of the Karaim. In Benjamin's library, besides the Talmud, and a considerable collection of other Hebrew books, we found a good copy of Bomberg's Rabbinical Bible. Besides the Tatar Targum, of which more presently, he shewed us several Karaite Commentaries in Hebrew, and assured us that they had them on the whole Bible; but that entire copies were very scarce, and high in price. A commentary on the Pentateuch alone costs 150 rubles, or about £6. sterling.

From the house of the Rabbi we proceeded

to the Synagogues, which are two in number, a larger and a smaller, the former of which is elegantly fitted up, and is ornamented in the inside with a large stone monument, erected on the accession of his Imperial Majesty to the throne. The inscription contains some beautiful laudatory lines in the Hebrew language. From the Ark of the Covenant, several elegant, and one or two apparently very ancient MSS. of the law, in rolls of parchment, were brought out, and exhibited to us, some of which had been written on the spot, and the rest brought from Constantinople and Poland. The body of the Synagogue was filled with reading desks, on each of which lay Hebrew Bibles, Prayer-books, and parts of the Tatar Targum. The Bibles were chiefly of the Venetian editions, such as are mostly in request among the Spanish Jews in Constantinople, whence they have been conveyed to the Crimea.

The number of families resident in Djufut-Kalè, amounts to about *two-hundred and fifty*, many of the members of which are absent during certain seasons of the year, transacting business in Odessa, and other towns in Russia and Poland. Others of them regularly repair every morning to Baghtchisarai, where they have shops, and return to the castle in the evening.

Passing through the southern gate, we ascended a small eminence, from which we had a commanding view, not only of this "munition of rocks," but of the romantic scenery by which it is surrounded. Towards the east the Tent mountain (*Tchatir-dagh*), rose majestically above the inter-

vening chains of rugged and precipitous rocks, and almost directly south, we caught a distant prospect of the fortress of *Mankup*. This ancient castle, once in the possession of the Genoese, is now in ruins; but it was inhabited till within these few years by Tatars and Karaite Jews. Being situated on the summit of a high insulated rock, it is almost inaccessible, and presents a singularly prominent object in the perspective. *Djufut-Kalè* itself, we now found to be constructed on the summit of the narrowest part of a high ridge of rocks, which here projects towards the north, and terminates abruptly on meeting the valley of Ashlama, above Baghtchisarai. The strength of the place is mostly from nature, the rocks rising perpendicularly on either side, and the ridge, not being of any breadth, it required little labour to fortify the town at its southern termination. The continuation of the ridge is covered with grass, and used to afford pasture to a fine herd of deer; but we were informed by the Jew who conducted us, that their number is now reduced to *three*.

We now descended into the "Valley of Jehoshaphat," or the Karaite burying-ground, consisting of a deep recess, covered with lofty trees, to the sombre shade of which, the white slabs placed over the graves of the deceased, presented the most interesting contrast. A pleasing melancholy seized our minds as we entered this hallowed spot; and were it not for the distressing idea of the obstinate unbelief of Judaism, associated with the general amability of the Karaite character, it is scarcely possible to conceive any scene more

calculated to soothe the mind of a contemplative spectator. The tomb-stones, mostly of white marble, are regularly arranged in rows, somewhat after the manner of the Moravian graves; and the more modern have an additional monument at either end, consisting likewise of a marble slab, some with and some without Hebrew inscriptions. Being anxious, if possible, to discover from these monumental annals, how far back the residence of the Jews in Djufut-Kalè could be traced, we requested our guide to point out to us the oldest grave, which he readily did, assuring us that it was held in great veneration by his brethren. It consists of a plain slab, which has been partially fractured on the surface; but, on clearing away the moss which had filled up the incisions of the letters, the following inscription was brought out:

שמעני

קבורת גען

יוסף בן דוד

בשנת חמש

אלפים וד

ות

The reader will observe, that the last letter in the first line has been considerably effaced, but to judge from its present appearance, it must have been a *Mem*. The rest of the letters שמע, I take to form the initial word of the sacred motto of the Jews, שמע ישראל, "Hear, O Israel, Jehovah our Elohim is one Jehovah." Deut. vi. 4. This inscription is also defective at the close, something having been effaced after the Daleth, which the sculptor, not versed in the laws of Massoretic

caligraphy, has divided, and placed the plural feminine termination at the beginning of the following line. The word has, most probably, been the poetical form *נח*: so that the whole inscription will read thus: "*Hear, O Israel, &c. The Grave of Geez, Joseph Ben David. In the year Five thousand and Four.*" That is, according to the Christian era, the year 1364, an epoch somewhat more than a century later than the commencement of the Tatar dynasty in the Crimea.

The *Karaim* have no written document to prove at what time they first occupied this fort, or develop the circumstances which originated or attended their immigration into the peninsula. Peysonel, in his work on the Commerce of the Black Sea, states, that a tradition obtained among them, purporting that their ancestors inhabited the city of Bukhara in Great Tatar, and that they accompanied the Tatars in their memorable expedition into Europe. The circumstance that the Karaites dress much in the Tatar style, and speak a dialect to which they give the name of *Djagaltai*, might seem to give some weight to this account; but no such tradition is known to the present generation, and their conformity to the Tatars in language and habits is easily accounted for, by the length of time they have lived under their dominion. In consequence of inquiries made on the spot, as well as subsequent epistolary communications, it appears, that they have no recollection of any bond of union ever having existed between their ancestors and the Bukharian Jews; that, as far as their knowledge extends, there exist no Ka-

raim in that quarter; and the only traditionary account current among them is, that their ancestors came from *Damascus*, and settled here about 500 years ago, under the protection of the Khans of the Crimea. Their language, too, as exhibited in their ancient books, approximates more to the *Osmanli*, than to the Oriental Turkish.*

About the beginning of last century, in the reign of the Khan Hadji Selim Gherei, they had peculiar privileges conferred on them, in consequence of a successful cure performed by one of their physicians on Ulu Khani, a sister of the Khan, who was dangerously ill. Instead of any longer performing certain drudgery-work at the palace, and paying a heavy capitation-tax, in common with their neighbours, the Greeks and Armenians, they were taken under the protection of the princesses of the above rank, and only supplied their establishment with wood, coffee, and other articles of domestic use, which they furnished not so much by way of tribute, but as a token of gratitude for the immunities that were granted them.

With respect to the sect in general, it claims a very high antiquity, and seems originally to have been the same with that of the Sadducees, one of the three principal sects which divided the Jewish nation about two hundred years before the incarnation of our Saviour. One of their distinguishing tenets is known to have been their strict ad-

* It appears, from the Travels of Rabbi Petachia, that there were Karaites in the Crimea about the year 1180, which was considerably prior to the arrival of the Tatars.

herence to the letter of the law, to the entire exclusion of traditionary interpretation; and, indeed, it has not unnaturally been conjectured by some authors of note, that the errors which that sect taught in the time of our Lord formed no part of their primitive creed, and that it was the adoption of these errors by the disciples of Sadok, that gave birth to the Karaim; whom, in common with Hottinger, Altingius, Triglandius, and others, Prideaux takes to be *Scribes* so frequently mentioned in the New Testament. This opinion, however, seems totally irreconcilable with Matt. xv. 1, 2, where the Scribes are represented as equally tenacious of the traditions with the Pharisees. It is not improbable that the number of the reformed party of the Sadducees was extremely small in the days of our Lord, as, in fact, that of the Karaim has comparatively been in every succeeding age. According to Mordecai, one of their own writers, they are sprung from Judah Ben Tabbai, and were originally denominated, after him, the Society of J. B. T., but afterwards changed their name to that of *Karaim*.

But whatever obscurity may remain, as to the exact period or the particular occasion of their origin, so much is certain, that the sect was not formed by Rabbi Anan, as Morinus and others have erroneously supposed; but that it only underwent a reformation by that celebrated Rabbi, during the period of his opposition to the introduction of the Talmud as a rule of manners, and his enforcement of the paramount authority of the Divine Law. In proof of this, I shall quote a pas-

sage from the Karaite Ritual, at the commencement of the chapter entitled זכרונות, or the service in memory of the dead; in which we find Anan occupying the first place, but only as one who had effected a radical reformation of manners, and reduced the *Karaites* to the primitive observance of the law. The prayer begins thus:—"May our God, and the God of our fathers, have mercy on our dead, and your dead, and all the dead of all his people of the house of Israel! And, first of all, on Anan our Rabbi, the prince, the man of God, chief of the captivity, *who opened the way of the law, and enlightened the eyes of the Scribes, [literally, Sons of the text,] and turned many from iniquity and transgression, and caused us to walk in the right way.*"* The same language, with an accumulation of laudatory epithets, is used respecting him by Mordecai; and Rabbi S. Shullam, agreeably to this, declares that Anan חזק אמונת הקראים, "confirmed the faith of the Karaites." Jucharin, fol. cxix. col. 2. According to Makrizi,† Anan came from the east, under the Caliphate of Abu Djafar Mansur, about the middle of the eighth century, and brought along with him copies of the law, professedly taken from the architypal exemplar, written by the hand of Moses. His great learning, and the favour he enjoyed with the Caliph, gave him peculiar advan-

* אלהינו ואלהי אבותינו ירחם את מתינו ואת מתים ואת מתי כלל כל עמו בית ישראל בראש ובתחלה לרבינו ענן הנשיא איש האלהים ראש הגולה אשר פתח את דרך התורה והאיר עיני בני מקרא ורבים השיב מעון ומעברה והדריכנו בדרך ישרה:

† De Sacy's Chrestomathie Arabe. Vol. ii. p. 176.

tages in his disputes with the Talmudists, whom he taxed with the introduction of usages contrary to those inculcated by the sacred books in his hands; and it would appear, both from the statements of Makrizi, and those of Abulfeda,* that Anan, as well as some of his followers, spoke with the highest respect of Jesus of Nazareth, and condemned the Jews for treating him as an impostor, and putting him to death, without weighing the justice of his pretensions, and his claims of excellence and merit.

If the accounts that obtain among themselves may be credited, the first place where a Karaite synagogue was established, after the destruction of Jerusalem, was Grand Cairo, in which city they have always kept up a separate community, and where, according to the most recent accounts, they still exist at the present day. The Karaite Rabbi Samuel states, in his Itinerary, that besides fourteen copies of the law, the Karaite synagogue at Cairo possessed a great number of books written by their wise men, in the Arabic language. In the village of Haskiöl, near Constantinople, they have long been established, and maintain that they are descendants of such Karaites as settled there in the time of Constantine the Great. When visited by Biörnstahl, in 1776, their number amounted to about *two hundred*; but Dr. Scholtz, who was there in 1821, states their number at 1,500. They were in possession of MSS. containing the Hebrew Text of the Five Books of

* Chrest. Arabe, p. 207.

Moses, with the Targum of Onkelos, written A.D. 1240. He also found among them a Tatar version,* in all probability a copy of that in use among the Crimean Karaites, and of which a particular account will be given at the close of this chapter; but, according to earlier accounts, the translation in common use among them is in the vernacular Greek,† and is doubtless the same that was printed in the Constantinopolitan Polyglott, in the year 1547. According to a letter addressed to Hottinger,‡ by Professor Legerus of Geneva, there existed, about the year 1649, in Poland, 2,000 Karaites; in Constantinople, 70; in Theodosia, 1,200; in Cairo, 300; in Damascus, 200; in Jerusalem, 30; in Babylonia, 100; and in Persia, 600.¶ At the present day, they are found in different parts of Russia, Poland, Lithuania, Austria, the Caucasus, Turkey, Egypt, Abyssinia, India, and the Holy Land; but their numbers have not been ascertained.

As has already been observed, the principal point of difference between them and the Rabbinists, or Pharisaical Jews, consists in their rejection of the oral law, and their rigid appeal to the text of Scripture as the exclusive and only infallible source and test of religious truth. It is

* Michaeli's Orient. and Exeget. Bibl. xv. pp. 92, 93.

† Tela Ign. Satanæ, p. 596.

‡ Thesaur. Philol. p. 583. Compare Rabbi Benjamin's Itinerary; according to which, that author found at Constantinople above 500 Karaim; at Askalon, 40; at Damascus, 200. He travelled about the middle of the twelfth century.

* In all. 4,500

on this account that they are called *Karaites*,* or *Scripturists*, which name they glory in, as clearly and honourably expressive of the fundamental peculiarity of their creed, though, in all probability, as is the case with the epithets by which most sects and systems of opinions have been characterized, it was given them at first by their enemies. The reader will greatly err, however, if he supposes that, in their zeal for the exclusive authority of the Scriptures, the Karaites carry their enmity to the Talmud and other Jewish writings so far as never to consult them, or have them in their possession. This is by no means the case. On our visit to the principal Rabbi in *Djufut Kalè*, we found some of the ponderous volumes in his library; and the answer he gave to our expression of surprise was singularly characteristic of the moderation and good sense of the sect in general:—"We do not admit that the Talmud has any binding authority over our consciences, and there are many things in it which we cannot approve; but should we, on this account, reject what is good in it, and not avail ourselves of such statements as are consonant with the text of Scripture?"

Another remarkable point of disagreement between the two sects, is their different methods of interpreting Scripture. While the Talmudist chiefly applies the Cabbalistical art to bring out recon-

* קראים, *Karaim*, from קרא, *Kara*, "Scripture." They are also frequently called בני מקרא, *bene-mikra*, sons of the text, and בעלי מקרא, *baalâ-mikra*, masters or possessors of the text.

dite and mysterious meanings from the sacred text, the Karaite maintains that the Scripture is its own interpreter, and that the sense of a passage is to be determined by the grammatical meaning of the words, the scope and connection, and a comparison of parallel passages.

The necessary consequence of this close attachment to the letter of the law is visible, in various ways, both in their personal conduct, and in their ritual observances. For example : it is commanded in the law of Moses, “ Ye shall kindle no fire throughout your habitations on the Sabbath day,” Exod. xxxv. 3. ; yet every traveller must be struck, on entering a Polish village during the night of the Jewish Sabbath, to find it completely illuminated by the profusion of candles that are burning in the houses of the Jews, all of which have been lighted a few minutes before the Sabbath commenced ; and as to the keeping up of fires, every difficulty is removed by laying the emphasis on the word *thou*, concluding, that it is not unlawful for the Jews to get Christian servants to do these offices for them. In the houses of the Karaim, on the contrary, you will neither see a candle nor fire, from sunset on Friday evening till the same time the evening following. They eat nothing but cold meat during the whole of this period. The only instance of evasion on their part that I have heard of, is their leaning over the window to light and smoke their pipes ; but my information was from a Rabbinit, and is therefore to be suspected.

The Karaim also sanctify the Sabbath by

rigid abstinence, and a close application of the mind to the duties of religion. At *Djufut-kalè*, the gates of the fort are shut at sunset on Friday evening, and never, on any occasion, opened till sunset on the evening of the Sabbath, in strict conformity with the ordinance Neh. xiii. 19. This was one of the privileges conceded to them by the Khans of the Crimea. The Rabbínists, on the contrary, in direct violation of Isa. lviii. “If thou turn away thy foot from the Sabbath—from doing thy pleasure on my holy day,” convert it into a season of carnal delight, making it a day of feasting, conviviality, and sensual enjoyment.

The *Karaim* are free from many of the superstitions to be found among the Jews in general, such as the transmigration of souls, the power of talismans, &c.; and, as might naturally be expected from their principles, the standard and tone of morals which their general deportment exhibits is quite of a different stamp from those of the *Rabbínists*. In their persons they are tidy; their domestic discipline and arrangements are correct and exemplary; and their dealings with others are characterized by probity and integrity. It is one of their favourite maxims, that “Those things which a man is not willing to receive himself, it is not right for him to do to his brethren,”*—a maxim literally corresponding with that which our Lord pronounces to be the sum of what the law and prophets taught as the duty of man to man, Matt. vii. 12. How far the *Karaim* act up to this prin-

* הענינים שלא יקבלם האדם לעצמו כן אין ראוי לעשותם לאחרין

ciple, may be ascertained by the fact, that they are universally respected by all who know them; and I never yet heard any person speak ill of them, except he was a bigoted adherent of the Talmud. In the south of Russia, where they are best known, their conduct is proverbial; and I cannot place it in a stronger light than by recording the testimony borne to it by a Polish gentleman in Dubno, who informed me that, while the other Jews resident in Lutsk are continually embroiled in suits at law, and require the utmost vigilance on the part of the police, there is not on record a single instance of prosecution against the Karaim for the space of several hundred years, during which they have been settled in that place!

By the *Rabbinists* they are held in perfect abhorrence. Eisenmenger relates* that he was eyewitness of this in Frankfort on the Maine, where he found a *Karaite* in the Jews' street, to whom they had been kind at first, taking him to be of their own sect; but the moment they discovered that he was one of the "Sons of the Text," they hissed him out of the street with contempt. In the time of Rabbi Benjamin,† there existed a literal wall of separation between them in Constantinople; and I was struck, when visiting them at Lutsk, to find that they lived in a separate quarter of the town, altogether distinct from the other Jews, who never spoke of them without contumely; and they even declared, that if they saw

* Entdecktes Judenthum. Vol. i. p. 305.

† וביניהם ובין הרבנים שהם תלמידי חכמים מחיצה—Itiner. ed. Elz p. 28.

a Christian in danger of being drowned, it would be their duty to make a bridge of a *Karaite* in order to rescue him. In short, they carry their enmity to such a pitch, that they will not receive a *Karaite* into their communion until he has previously made a profession of the Mohammedan or Christian faith.

The *Karaim*, on the contrary, though they execrate the traditions of the *Rabbinists*, never speak of their persons with contempt, but commonly give them the fraternal appellation אֶחָיוּת, הרבנים, “our brethren, the Rabbinists.”

It may not be amiss, in this place, to furnish the reader with some account of the mode of public worship in use among the *Karaim*, an opportunity of observing which was presented, on my visit to their synagogue in the town of *Lutsk*.

This visit took place on the day of Pentecost, 1821. The synagogue, which is situated in the back part of the town, is a square wooden building, capable of containing about two hundred people. The entrance is from the east, and leads immediately into the outer court, which is appropriated to the use of the females, and is divided from the rest of the synagogue by a thin partition, in which is a chink to admit of hearing and observing what is transacted within. Directly in front of the entrance, and fixed to the western wall, is the Ark of the Covenant, containing the book of the law, the front of which is covered with a veil about eight feet in length by two and a half in breadth. Besides this veil are two smaller, one on each side, covering the prayer-books and other

things requisite for the use of the officiating Rabbi. Close to the ark is a small reading-desk, somewhat in the shape of a music-stand, where the Levite, or minister, assists at certain parts of the service ; and in front, near the middle of the synagogue, stands a square table, painted blue, and adorned with two coverlets, one of woollen stuff of various colours, and the other of silk richly embroidered and ornamented. On each side of this table stands a large candlestick, with seven branches, filled with wax candles ; and, at different distances, round the synagogue, stand a number of reading-desks, each of which has a box containing such books as are used in the time of service.

Instead of the larger and smaller *Talith* (טלית), or white woollen garments, which the other Jews put on when they go into the synagogue, the Karaim use two long belts of woollen stuff, which are thrown over the shoulders, and joined behind by a square piece of the same material, which is more or less ornamented according to the circumstances of the owner. To the corners of this piece are attached the *Tzitzith* (ציצית), or long fringes, or ornamented strings, which the wearer puts together at different parts of the service, especially before the reading of the law, and, having kissed them, places them upon his eyes, as a sign that the divine commandments, of which these strings are symbolical, are the only medium of light to the mind. The custom is founded on Numbers xv. 38—40.

The Rabbi was dressed in a long robe of black

silk, over which a large white *Talith* was thrown, which covered his head, and hung down nearly to the bottom of his robe. The prevailing dress of the people was a long blue top coat, lined with lambskin, and large lambskin caps, in the Tatar manner.

The service of the day had commenced before I went, so that I found them already advanced to the reading of different parts of the Scriptures. I am not aware that it is known among Christians, but it is certainly deserving of notice, that the celebrated Prophecy quoted by the Apostle Peter, on the day of Pentecost, from the prophet Joel, chapter ii. 28—32, forms a part of the Pentecostal service of the Karaite Jews. Such, however, is the fact, and may we not conclude, from the pertinacity with which this ancient sect have adhered to their primitive institutions, that the same coincidence took place in the Apostolic age; that, in the Divine prescience, those who selected the Haphtorahs or sections from the prophets to be read in the Synagogues, were directed to choose this passage from Joel for the particular feast on which it was to receive its proper and remarkable accomplishment; and, that the Apostle Peter, in quoting the lesson for the day, had recourse to one of the most powerful arguments which he could possibly have used, in order to convince a Jew of the divine nature of the transactions exhibited on that stupendous occasion?

Nearly two hours were spent in repeating prayers, and reading passages out of the Psalms and the Prophets, in all of which the congregation

took a greater share than the Rabbi, who, at certain intervals fell down on his knees, and bowed with his face to the ground. At length that part of the service commenced, which is preparatory to the manifestation of the law. It consisted chiefly in prayers, which were repeated with uncommon earnestness; the congregation lifting up their hands, and elevating their voice, while, at regular intervals, the words, "Hear, O Israel, Jehovah our Elohim is one Jehovah," were repeated with much solemnity. The Ark was then opened, and the law brought out with great reverence, and placed endways upon the table of testimony. The upper end of the roll was ornamented with a crown, on the top of which was infixed a precious stone, and at different distances hung small silver tablets, the gifts of zealous members of the congregation. The numerous wrappings were no sooner taken off, than the worshippers pressed forward to kiss them; after which, a deputation of three little boys came in from the outer court, and receiving them into their extended arms, conveyed them out to the females, who also kissed them and placed them on their eyes, in the same manner as the men had done.

The law was now laid flat on the table, and the minister addressed the officiating priest in the following words:

"Thou, therefore, my father, O Priest, the crown of my head, give glory to the law, and approach to read in the book of the law: approach with reverence."

On which the congregation repeated, in He-

brew, the Divine promise to Phinehas: "*And it shall be to him and his seed after him, a covenant of everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.*" Num. xxv. 13, and in Chaldee: "*And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy.*" Ezra, vi. 16.

Having repeated certain introductory sentences from the 119th Psalm, the Rabbi began the lesson: "In the third month of the exodus of the children of Israel from the land of Egypt," &c. Exod. xix. 1.

When he had finished this portion, he quoted the words: "*Blessed be Jehovah God, the God of Israel,* &c. Psalm lxxii. 18, 19, and the minister, turning to a young man that was standing by, said:

"*And thou my brother, O Levite, give glory to the law, and approach to read in the book of the law; approach with reverence.*"

To which the congregation gave in response:

"*And to Levi he said: Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.*"

The Levite then came forward and repeated several passages from the Psalms, Job, and the book of Proverbs, and read several verses of the lesson, concluding with the words: "*Blessed be Jehovah God, the God of Israel; and blessed be his glorious name for ever.*"

The rest of the lesson was read by certain

individuals from the congregation, who were in like manner summoned in turn by the minister, with the words :

“ And thou my brother, O Israelite, give glory to the law, and approach to read in the book of the law ; approach with reverence.”

Having read to the commencement of Exodus xx. the whole congregation stood some time in silence, till the Rabbi began to repeat, in Hebrew, the ten commandments, which the congregation immediately repeated after him in Tatar, each commandment apart. The concluding part of the chapter was then read ; and after a general ascription of glory to the Supreme Lawgiver, during which the law was rolled up and replaced in the Ark, the minister turned to one of the people, and addressed him thus :

And thou, my son, O Dismissor, give glory to the law, and approach to read the lesson ; approach with reverence.*

To which the congregation replied :

“ Hear, my son, the instruction of thy father ; and forsake not the law of thy mother. Hear, O my son, and receive my sayings ; and the years of thy life shall be many.”

This *Maphtir* was a fine-looking boy, about thirteen years of age, who read the prayer of Habbakuk in Hebrew, with a pathos and beauty which quite astonished me.

The service ended with the repetition of a long

* מַפְטִיר, *Maphtir*—so called because he finishes the lesson previous to the dismissal of the congregation.

metrical prayer; on which the congregation, after a few silent aspirations, retired to the outer court, where they had left their shoes, and went away with great decorum.

Having addressed one of the Karaim who stood next to me, in Turkish, his countenance, which had formerly expressed surprise at my looking over the service-book, now brightened up as if he had discovered a brother; and, after exchanging a few sentences, he introduced me to the Rabbi, who kindly invited me to visit him at his house in the afternoon. I accordingly went at the time appointed, and found his room filled with Karaites of both sexes, who had assembled to listen to our conversation. He gave me a hearty "Come in peace;" and, without reserve, entered into an explanation of the peculiar dogmas of their faith. Instead of manifesting that disquietude which generally seizes the mind of a Rabbinit, the moment the subject of the *Messiah* is introduced, my host discovered no alarm, but assured me that he is the object of their daily expectation. Such passages as I quoted from the Old Testament he explained much in the same way as the more ancient of the Jewish Rabbins, and appeared to have little or no knowledge of the numerous subterfuges to which the modern Talmudists have recourse in controversy with Christians. On my referring to the Hebrew New Testament, a copy of which I intended to present to him, he rose and produced one from his library, which bore evident marks of having been read, and which he handed to the people to read without any re-

luctance. "They had read," he said, "the accounts it contained respecting Jesus of Nazareth; but they were not convinced that he was the Messiah promised to the fathers."

It was peculiarly interesting to behold a company of the seed of Abraham, listening with deep attention to the discussion of that important subject which their law typified, their prophets predicted, their poets sang, and all the ancient worthies of their nation realized by a believing anticipation; and as I left them, my prayers ascended on their behalf, that as on that blessed day the effusion of the Holy Spirit effected the conversion of three thousand souls, for a wave-offering of first fruits to the Lord—so the general ingathering might speedily commence, and all Israel be saved with an everlasting salvation.

That the Karaim of Poland and the Crimea possessed a Targum, or version of the Old Testament in a Tatar dialect, has long been known to the literary world. Gustavus Peringer not only notices it, but gives a specimen of its manner, consisting of the three first verses of Genesis, in his epistle relative to the affairs of the Karaim in Lithuania, inserted in Tenzel's Monthly Accounts, 1691. From this source Wolfius derived his information respecting it, which is contained in the fourth volume of his *Bibliothecæ Hebrææ*, page 167. It is also referred to by the Swedish traveller, Biörnstahl, in his account of the Karaim inhabit-

ing the village of Haskiöl, near Constantinople, where he was shewn a copy of the Pentateuch in the year 1776.*

Of this version a copy was purchased for the sum of 200 rubles by Dr. Pinkerton, on his visit to Djufut-Kalè, in the year 1816, who forwarded it to Petersburg with a view to its being printed along with the translation of the New Testament made by the Missionaries at Karass. It was, however, deemed advisable by the Committee of the Russian Bible Society, that, previous to their undertaking a work of such magnitude, the MS. should be forwarded to Astrakhan, to be examined by the Missionaries resident in that city. It was accordingly submitted to their judgment, and, on its being found to exhibit a dialect of the Tatar very different from any with which they were acquainted, the idea of associating the version with that of the New Testament executed at Karass, was entirely abandoned, and it was resolved, that an edition of the Book of Genesis, with such alterations as the Missionaries might deem proper, should be printed by way of trial.

Having had an opportunity of cursorily inspecting this MS. during my stay in Astrakhan, I here present my biblical readers with the result.

The MS. consists of four volumes, in quarto, strongly bound in red goat's skin, and gilt on the back and sides. Two of the volumes have been so much cut by the binder, that they rather re-

* Michaelis Orient. u. Exeget. Bibliothek. xv. Theil. p. 93.

semble royal octavos than quartos. The first volume contains the Pentateuch, with the following title:

^{א א} ^{א א} ^א
 בה עמי עשו
 בשם הנמצא בצרות ובורא עולם
 באמירה ואתחל לכתוב תרגום התורה
 בראשית ברא אלהים את השמים ואת
 הארץ

i. e. "Blessed be God! My help is from Jehovah, who made heaven and earth. In the name of Him who is found in adversities, and who created the world by his word. Here beginneth the writing of the Targum of the Law: In the beginning God created the heavens and the earth." To the five books of Moses are appended the five Megilloth, or the Canticles, Ruth, Lamentations, Ecclesiastes, and Esther.

The second volume contains נביאים ראשונים, the former prophets, i. e. the books from Joshua, to 2d Kings inclusive; the third נביאים אחרונים, the "Latter," or the "Prophets," strictly so called; and the fourth, the Hagiographa, with the exception of the two Books of Chronicles.

The MS. is neatly written in the Rabbinical character, with the addition of certain marks and points in connexion with some of the letters, in order to make them suit the Tatar alphabet. Thus the *Saghir Nun* is expressed by נ̣, and the *Hha* by ח̣. It is also pointed throughout, agreeably to the pronunciation of the Crimean Tatars. All the chapters and verses have the initial Hebrew word prefixed to them, exactly as in the early Targums; and, at the beginning of every chapter,

or principal division, a space is left in the second line to receive the lower part of the Hebrew word, which is written in large square characters. The end of each book is generally made to occupy the greater part of a page, the words being so arranged as to diminish the length of the lines, and make them terminate in a point at the foot.

Wherever the sacred name יהוה, occurs in the original, its place is supplied in the version by the abbreviated form ה' i. e. השם, "the Name;" אלהים is uniformly given by מַגְרִי *Tangri*, the old Tatar word for God; and the use of *Allah* seems studiously avoided altogether, in order to prevent any thing like an assimilation to the religious phraseology of Mohammedanism. Numerous Hebrew words are retained, such as צדיק, a just person, חסיד, a saint, רשע, wicked, דור, generation, שחר, a gift, מנחה, an offering, &c.

It has been affirmed, that the dialect in which this MS. is written constitutes what has been termed *Djagatai*, or, as the Tatars pronounce it, *Shagaltai*; but the assertion is purely hypothetical, and in perfect contradiction to the united testimony of history and experience. The name *Djagatai* is evidently derived from one of the sons of Djingis-khan, who, on the death of his father, obtained, as his share of the Tatar empire, the countries to the east of the Caspian, known by the names of Transoxiana, Ugoria, Kashgar, Bedakshan, Bukharia, and Balk, and which, by some geographers, have been comprised under the general name of Zagatai; but there never appears to have existed a people to whom this name was

exclusively appropriated. Were it a fact that the dialect of the MS. ever formed the language of any nation or tribe to the east of the Caspian, or in central Asia, it would throw great light on the question relative to the ten tribes, as it is incontrovertible that none but Jews ever spoke any such language. The words, indeed, in general, are not Hebrew; but every thing else is. Not only is the same order of the words retained which exists in the original, but every idiom and grammatical form; and every particle of the Hebrew is so rigidly expressed, that, with little trouble, the whole might be rendered back again into Hebrew, so as to furnish an exact copy of the exemplar from which it was made. Indeed, its servility is such, that, besides now and then suggesting a proper Tatar word to a translator, it is of no practical use whatever—the Tatar and Hebrew languages differing so entirely in their structure and conformation. It is accordingly found that, though portions of it have been transcribed into Arabic characters, it still remains a sealed book to every Tatar or Turk into whose hands it is put. And even Jews from the west of the Caspian, who speak the Tatar as their vernacular language, are not able to make out its meaning, not being acquainted with the Hebrew—a circumstance which makes it evident that no person who is not conversant with the original language of the Old Testament can possibly understand it.

It is therefore only in a critical point of view that the Karaite MS. can be considered as pos-

sessing any value. The rigidity with which the sect, for whose use it was made, profess to adhere to the text of Scripture, naturally leads to the conclusion, that it will be found faithfully to exhibit the readings of the manuscript from which it was taken. But even here our expectations are only partially met. For it turns out, on examination, that the translation is not independent, or constructed on any principles of interpretation peculiar to the Karaite school; but that the translator has not unfrequently followed the Chaldee Targums, and those renderings which are to be met with in the Rabbinical commentaries.

The following will serve as a specimen:—

Gen. i. 2. רוח אלהים is rendered יְלִי טַבְרִינִיָּה, “a wind of God;” but in the specimen which Wolfius furnishes from Peringer, the phrase is given thus: כּוּצִי יִל, “a mighty wind.” From this it appears that the Karaite MSS. differ in the interpretation they exhibit.

27, and v. 1. the words בְּצִלֹם אֱלֹהִים בְּרָא (עֲשֵׂה) are thus translated: סִיפְטָנָא מִלֵּאךְ לִרְנִיָּה יִרְטְמִי אֲנִי, “in the attributes of the angels created he him.”

ii. 8. מִקְדָּם. Eng. ver. “eastward.” Tatar, אֲוֹלֵרָא, “in the beginning.”

18. כִּנְגְדּוֹ “according to his own rank.” Tatar: בִּקְבֻלִּיהָ “opposite to him.” Targ. Jonath. בקבליה.

iv. 13. גְּדוֹל עוֹנִי מִנְשׂוֹא. Eng. ver. “My punishment is greater than I can bear.” Tatar: אֲוֹלֵרִי אֲוֹלֵרִי, “My sin is greater than can be forgiven.”

26. Tat. עֲקִירְמָה אֲטִיבִילֵן הַיָּהּ, “to proclaim with the name of (Jehovah).”

v. 22, 24. דִּיּוֹרְדִי חֲנוּךְ שׁוֹל יִלְוֵנָה אֲוֹל טַבְרִינִיָּה, “And Enoch walked in the way of God.”

Gen. vi. 2. Heb. בני-האלהים “sons of God.” Tatar: אוגלגלרי אול שרעסצ'ילר “sons of the judges.”

3. Heb. רוחי “my Spirit.” Tatar: אלחמים “my inspiration.”

xi. 1. Heb. כל-הארץ “all the earth.” Tatar: ברצ'ה “all the people of the earth.”

xlix. 10. The Heb. עד כי-יבא שילה is thus rendered in the Tatar: דניכ'ה כי כלג'י וכטי שילהניג “till the period of the coming of Shiloh.”

Exod. vii. 1. נתתיך אלהים לפרעה Eng. ver. “I have made thee a god to Pharaoh.” Tatar: ברדים “I have given thee an angel to King Pharaoh.”

Joshua ii. 1. Heb. בית-אישה וונה Eng. ver. “an harlot's house.” Tatar: אוונה כרוון סרייצי כטייניג “the house of a woman that kept a caravansary.”

Ps. ii. בר “the Son,” is translated ארובני “purity.”

xxii. 17. The *crux criticorum*, כארי which most Christian translators render, “they have pierced,” is here given precisely as in the writings of the Rabbins, אסלן כיביכ “like a lion.”

סלה *Selah*, is uniformly rendered דיים *forever*, corresponding to *del* of Aquila, *εις το δει αιωνος* of Symmachus, and the Chald. לעלמי עלמין.

Isai. i. 27. שביה Eng. version: “her converts.” Lowth: “her captives.” Tatar: קייטיוצ'ילר “the penitents.”

ii. 6. בית-יעקב “house of Jacob.” Tatar: גמעטי “congregation of Jacob.”

vi. 1. ויג'ה “and I saw the glory of Jehovah, agreeing with the Chald. ית יקרא די” and the quotation, John xii. 41, Ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδε τὴν ΔΟΞΑΝ αὐτοῦ.

2. שרפים “seraphs,” אוטלו מלאכלר “fiery angels,” which coincides with מלאכי אש—the interpretation given by David Kimchi.

5. כי נרמיתי is rendered in Aquil., Symm., Theod., the Vul., Kimch., Lowth, Michaelis, (and the same idea Gesenius supposes the LXX., Arab., and Syr. to have had in view,) “for I am silent,” not being wor-

thy to join in such exalted praise ; but Gesenius shews that neither the textual, nor the various reading נדמתי, has any other signification, than that of being cut off, or lost. Abenezra accordingly renders it נכרתי, and the Karaite MS. has כי כסילדים "for I am *cut off*," with which agrees our Eng. ver. "I am *undone*."

Isai. vii. 14. מונה אול קין חמלדיר דרוגוריר אוגול דאטסין "Behold the damsel shall be pregnant, and bear a son, and thou shalt call his name Immanuel." קין is properly "a young girl," or woman of tender age. Where בתולה occurs in the MS., it is rendered by בוי קין "a great girl." The ה emphatic is given by the Turkish אול *the* or *that* damsel. In rendering קראת "thou shalt call," the translator has read the words as the second person masculine, and not the third person feminine, as it is pointed in the common Hebrew Bibles, and rendered in most modern versions. The former punctuation is in three of De Rossi's Codd., and has been in another originally. It is that of the Socin. and Brix. edit., and is the reading followed by the LXX., Aq., Symm., and Theod. Matthew has καλεσουσι, "*they* shall call."

In the other classical passage, chap. ix. 6, the names which the prophet declares should be given to the child forming the subject of his prediction, are inserted without any attempt at translation. Did the Karaite translator not fully understand them? Or, was there something of a secret fear in his mind, that a translation equally servile with the rest of the work could not fail to throw most important proof into the Christian scale? The names "Father of Eternity," and "Prince of Peace," are written without any division, as proper names: *Abiad, Sarshalom*. The *Mem* in למרבה is *open*, and not the shut or final *Mem*, as in the common Massoretic text; consequently, it may

be assumed that the Karaim are ignorant of the recondite and sublime mysteries which have been elicited from it by Jewish and Christian Rabbins.

The name יהוה צדקנו *Jehovah our Righteousness*, Jerem. xxiii. 6, and xxxiii. 16, is also left untranslated.

As the specimen given by Wolfius is far from being correct, I shall conclude this review of the work by inserting the first five verses of the Book of Genesis :

בראשית ברא : אוול בשמא ירמטי טגרי שול כוכני
 דשול ירני : והארץ דאול ייר אדי וירן
 דבוש דקרנגולוק יוון אוסטונא דרייני
 דיילי טגריניג אסר אדי אוסטונא אוול
 סובלרניג : ויאמר דאימטי טגרי בולסין
 יריק דבולדי יריק : וירא וכורדי טגרי
 שול יריקני כי יכשיריר דאירדי טגרי
 ארסינא שול יריקניג דארסינא אוול
 קרנגרלוקניג : ויקרא דאמדי טגרי
 יריק קא כון דקרנגולוקקא אמדי כעי דבולדי
 איגיר דבולדי ארמא כון ביר :

CHAPTER XV.

Tour along the South Coast—Akhtiar—Chersonesus—Ruins of Chersonesus—Ctenus—Caverns of Inkerman—Hermit and Psalter—Ruins of Inkerman—Monastery of St. George—Balaklava—Chapel of St. John—Tatar Hospitality—Valley of Baidari—The Merduwan—Alupka—Yursuf—Parthenit—Alushta—Tchatir-dagh—Tatar Funeral.

ON Friday, the 1st of July, accompanied by Messrs. Glen, Ross, and Carruthers, we left *Baghtchisarai* for the *Heracleotic Chersonesus*, and passed, at the distance of two versts from the town, the beautiful Tatar village of *Dosis*, containing several houses of superior appearance, some fine gardens, and a large mosque. It is situated on the banks of the small stream which flows through the capital, and is particularly remarkable on account of the mausoleums in the vicinity, known by the name of *Eski Yourt*, or “the Ancient Domain or Habitation,” a circumstance which seems to indicate that the original residence of the Khans of the *Crimea* was fixed on this spot. These mausoleums stand isolated in the plain, to the south of the village; are of an octagonal shape, with vaulted or cupolated roofs; and give con-

siderable interest to the beautiful amphitheatre formed by the surrounding mountains.

At the distance of five or six versts, we crossed the *Kashta* by a wooden bridge, which is almost completely hid by the delightful plantations belonging to Admiral Mordvinof; and, after penetrating a deep pass between the mountains, we obtained a distant view of the ancient Gothic castle of *Mankup*, which here wears a most romantic and formidable appearance. The road now led us into an enchanting valley, irrigated by the *Balbek*, and thickly bestudded with villages, orchards, and vineyards. The village of *Duan-koy* attracted our peculiar notice. It is large, containing a hundred and thirty families, many of which are, apparently, in affluent circumstances; and here a series of the most charming vineyards commences, and continues for several versts down the valley, which gradually opens till the *Euxine* bursts upon the view.

Passing to the right of a fortification, raised on an elevated position to defend the entrance to the harbour of *Akhtiar*, or *Sevastopol*, on the opposite side of the large bay, which runs about twenty versts into the peninsula, we descended to the shore, and crossed the water in a boat.

The town of *Akhtiar* is built on a rising ground, between two creeks; that to the east is appropriated to the reception of men of war, and the other to that of vessels repairing thither for purposes of trade. The former of these possesses a fine inner dock, in which a number of ships of war were laid up. Besides one principal street of considerable

breadth, the town consists of one or two others, running parallel with it, and several cross-streets, in which are some handsome houses. It contains two churches, a fine admiralty, two hospitals, an arsenal, with magazines and barracks for the marine. The population, with the exception of the military, marine, &c., amounts to about two thousand. At the time of our visit, part of the Black Sea fleet was lying at anchor in the roads; and part we could descry on a cruise off the coast.

The day after our arrival we devoted to the classical regions in the vicinity. Having hired a boat, we sailed down past one inlet on the south side of the Chersonesian Bay (λιμην Χερρόνησιτων), called Artillery Bay, from the barracks near its termination, and another of a small size, called Quarantine Bay, where we landed on a spot no less celebrated in ancient Grecian history, than famous for its connection with the introduction of Christianity into Russia. Here stood the populous city of *Chersonesus*, or *Cherronesus*, which name it had in common with the promontory, or minor peninsula, formed by a narrow isthmus between the bay and the port of Balaklava, and, indeed, the whole of the Crimea.* It was built by Greek colonists from the city of Heraclea, in Bithynia, in conjunction with the Delians, about 600 years before the birth of Christ, and, with the peninsula on which it stands, forms to the antiquary by far the most interesting part of the Crimea. Ac-

* — τὴν μικρὰν χερρόνησον, ἣν ἔφαμεν τῆς μεγάλης Χερρόνησου μέρος, ἔχουσιν ἐν αὐτῇ τὴν ὁμωνύμως λεγομένην πόλιν Χερρόνησον. Strabo, Lib. VII. cap. iv.

According to ancient writers, Chersonesus was one of the most magnificent and flourishing cities of any in this part of Europe. Its inhabitants were long independent of the kings of the Bosphorus; but, being greatly annoyed by the Scythians, they at last threw themselves into the arms of Mithridates. During the period of the Roman conquest, they formed themselves into a free republic, and afterwards rendered the Imperial arms essential services, by making a diversion in favour of the Romans in unexpected attacks on their eastern neighbours. In the time of Diocletian, they sent an army against the Sarmatians, and thereby secured the tranquillity of the eastern frontier of the empire; and they afterwards assisted Constantine the Great by an expedition against the Goths on the Danube.

It was originally governed by a president (*ὁ προτευων*) of their own; but, in the year 835, the Emperor Theophilus sent a military ruler (*στρατηγος*) to regulate their affairs, and especially to conduct their expeditions against the Khazars, who now began to infest the southern parts of Scythia.

In the days of paganism, this city was renowned for the worship of the Taurian Diana, who had a temple in it; and, according to Mela,* there was, in the citadel, a cave sacred to the celebration of her rites. In consequence, however, of the progress of Christianity on the opposite coast of the Pontus, and in Greece, its doctrines were also preached here at an early period; in the year

* II. 1.

839 it became the seat of a Greek Metropolitan; and, as late as 1333, there resided here Archbishopal Dignitaries attached to the See of Rome.

It was here that Vladimir, the first Christian prince in Russia, submitted to the rite of baptism, in the year 988. Having proceeded thus far with a numerous army against the Greeks, he laid siege to the town of Chersonesus, threatening that if the inhabitants did not surrender, he would not raise it for three years; but the citizens rejected all his propositions with disdain; defended themselves with the utmost intrepidity; and, being well supplied with all kinds of stores and provisions, might have wearied out the besieging army, had it not been for a traitor, who shot into the Russian camp an arrow with the inscription, "*You will find behind you, towards the east, the fountains which supply the city with water by means of subterranean canals. You have only to make yourselves master of them, and your point is gained.*" Vladimir instantly availed himself of the advice, and the city was obliged to surrender.

Flushed with success, nothing would now satisfy the hero, but an alliance with the Imperial family of Byzantium, and accordingly, he sent an embassy to the Emperors Basil and Constantine, with the declaration, that if they did not send him their sister Anne, he would come down with his fleet and take Constantinople. The distracted state of the empire, and the news of the unexampled success of Vladimir, induced these princes, however contrary to their inclination, to accede to his wishes; while every revolting feeling

in the mind of the princess was overcome by the devout expectation of being made instrumental in the conversion of the heathen monarch and his subjects to the faith of the Gospel. It was accordingly stipulated, that Vladimir should receive the initiatory ordinance, a condition to which he agreed without any scruple; and Anne left Constantinople, accompanied with a vast retinue of courtiers and dignified clergy. On her arrival at Chersonesus, she was received with the most lively demonstrations of joy by the people, who regarded the event as a prelude to their liberty; and, not long after, the rite of baptism was administered to Vladimir, in the edifice of St. Basil, according to the mode of the Greek Church.* His zeal for the conversion of his subjects has already been noticed in the account given of Kief, in a preceding part of this volume.

The town of *Chersonesus* was immediately given back to the Greeks, and continued to enjoy the extensive advantages of its mercantile relations, till the rise of its two rivals, Soldaia and Theodosia, on the south coast of the Peninsula, in the eleventh century, diminished its trade and laid the foundation of its ruin, which was completed by the Mongolians and Tatars on their taking possession of the country.

In spite, however, of the dilapidations of time, and the liberal use made of the marbles and other stones composing the buildings of Chersonesus by the Tatars, and latterly in the construction

* Karamsin, Vol. I. p.

of the modern town of Sevastopol, there is still sufficient of the ruins left to mark the site of the city, and confirm every account left on record of its ancient extent and magnificence.

The first thing that struck us on landing, was a flight of stairs leading from the sea up to the city; they descend at present within three feet of the water's edge, and have evidently been constructed to facilitate mercantile operations. We now found ourselves surrounded by immense ruins, which lay scattered about in every direction. In many places the streets are distinctly visible; but the territory is in general so covered with rubbish, and deranged by the efforts that have been made to dig up the large stones forming the foundation of the houses, that nothing like a regular plan of the buildings can any longer be traced. About the middle is an immense mound or heap, the ruin of some stupendous edifice; but whether it was the temple of Diana,* or the church of St. Basil, no data have yet been discovered to enable us to determine. The whole is surrounded by a wall of prodigious strength and thickness, consisting of double layers of large stones, the space between which is filled up with broken bricks and pottery, and the whole is powerfully cemented together. It is most complete on the west side, and presents several irregular angles, with corresponding indentations in the surface of the ground beyond them. From the south-west angle, the wall has run to the distance of several

* Τό τῆς παρθένου ἱερὸν, Strabo. VII.

versts in an easterly direction, and large masses of it are still standing near its termination at the Quarantine Bay. The circumference of the city, as given by Pliny, at five miles, nearly corresponds with the dimensions of these walls.

Gigantic, however, as this part of the ruins of Chersonesus appears, it is merely a point compared with the extent of surface covered with the fragments and vestiges of buildings, which stretches from the wall into the minor peninsula. In fact, one should almost conceive that what is here so prominently presented to the view, only served as a citadel or fortification, and that the rest of the city was spread over the regions behind it, where the traveller is astonished to find an area of upwards of forty versts, or nearly thirty British miles in circumference, exhibiting, in every direction, the marks of streets, pavements, walls, towers, ramparts, inclosures, aqueducts, sepulchres, tombs, &c. It is not merely, however, in immediate connection with this interesting spot, that dilapidated monuments of ancient edifices appear; they are found throughout the greater part of the peninsula, and indicate this to have been one of the most crowded and populous districts in the world. But those days are long since gone by; and while the Christian gazes with melancholy feelings on the desolated scene, and repeats the poet's remark:

" The works of man inherit, as is just,
 Their author's frailty, and return to dust:"

he cannot help reflecting, that the many hundred

thousands of immortal souls that once built or inhabited, or visited, or assisted in the devastation of this vast city, are still in a state of conscious existence, and have engraven on the tablet of their memory, the transactions in the Annals of Chersonesus, in which they had any part, and which, though unregistered on earth, are preserved in the records of Omniscience, against the final day of universal development.

Having returned to our boat, we sailed past *Akhtiar*, and proceeded towards the ruined fortress of Inkerman, at the termination of the bay. To the east of the present harbour is a small bay, most probably that forming the ancient harbour of *Ctenus*, which Strabo* describes, as being at the equal distance of forty stadia, or five miles from the town of *Chersonesus*, and the *Portus Symbolorum*, or the harbour of *Balaklava*, on the south coast. From this place a wall was carried across the isthmus formed by the projection of the one bay towards the other, by which the Heracliotic Peninsula was inclosed and defended against the attacks of the Scythians. The vestiges of this wall are still visible in the mound which here stretches across the territory, and which we afterwards passed on our way to *Balaklava*.

At the end of the bay of *Akhtiar*, we entered a small river, in which we were completely hid by the high reeds growing on either side, and

* VII. p. 94. Τὸ δ' ἴσον τὸ Κτενοῦς διέχει τῆς τε τῶν Χερρόνησιτῶν πόλεως, καὶ του Συμβολῶν λιμένος.

p. 93. Ὅντος (λιμεν Συμβολῶν) δὲ ποιεῖ πρὸς ἄλλον λιμένα Κτενοῦντα καλούμενον, τετταράκοντα σταδίων ἰσθμόν.

where nothing occurred to interest us except sea serpents and tortoises, which every now and then plunged into the water from the northern bank, on which they had been basking in the sun. After rowing to a short distance up this river, we landed on the south side, where we found a delightful shade in a grove of trees, and after taking some refreshment, proceeded to examine the curious excavations in the rocks to the right.

Several of these grottos were inaccessible, and must have been entered by their inhabitants by means of a long ladder from the foot of the rocks. Others we reached without any difficulty; but to the most interesting we were conducted by a long winding passage, regularly hewn out of the rock. The entrance to this cavern is from the east side, and consists of a large aperture, within which is an excavated stair, from which, at certain distances, large perforations, terminating in darkness, presented themselves; and at times a grotto, cut towards the exterior part of the rock, admitted a few rays of light upon our path through the small opening serving for a window. After ascending to the height of about a hundred feet, we were admitted into a fine chamber, with apertures or windows facing the bay; and immediately on turning to the right we discovered an excavation, the construction of which indubitably proved it to have been an ancient chapel. On one of the walls, which are black from the smoke of the fires that have been kindled here in later times, we observed evident vestiges of an inscription, the letters of which appeared to be either Gothic, or Greek

uncials; but their height from the floor, and the partial light thrown upon them from the window, rendered it impossible for us to determine to which alphabet they belonged.

It has been conjectured, and not without foundation, that these, and similar excavations, of which the greatest profusion exists in the vicinity, as well as in other parts of the Crimea, owe their formation to the Christians who fled hither in the persecutions which took place in the earlier ages of the church. According to Procopius, the Tetraxitic Goths, on being driven from their insulated situation on the Bosphorus, took refuge in this quarter; and when the Emperor Justinian proposed to erect castles for their protection, they objected to the confinement to which it would subject them, and preferred living in the open country, to which they gave the name of *Dori*.* Many of the small cells have doubtless been appropriated to the austerities of monastic life; yet may we not indulge the hope, that amidst the gross spiritual darkness of those ages, of which the gloom of the caverns was only faintly emblematical, the Holy Book not unfrequently lighted up a torch, which guided the solitary son of the rock to a blessed immortality? This idea was forcibly impressed upon my mind, by a scene which I witnessed on the opposite side of the valley. Here, also, an immense number of cavities are found, many of which are still inhabited. Being desirous of seeing how they could be ap-

* Procopius de Aedf. III. 7.

appropriated to the dwellings of men, I climbed up one of the precipices, and entered a chamber about four feet in height, by six in length, and four in breadth, in which I found a small couch, and a few articles of wearing apparel hanging on the walls. Close to the door, at a small aperture, sat an aged Russian, poring over a Slavonic Psalter, and apparently deriving much enjoyment from the devotional strains of the sweet singer of Israel. As his back was turned, he did not observe me for some time, which afforded me an opportunity of marking the fervour with which he read the portion of Divine truth that engaged his attention. I allowed him to finish the Psalm, and after saluting him, asked whether he understood what he had been reading. "Not all," he replied, "but *much* of it is plain to me." He knew there was such a book as the Bible, but the Psalms formed the only part of it in his possession.

We now visited the caverns and ruins situate on the north side of the rich but insalubrious valley in which the bay terminates. They occupy one of the projecting angles of the adjacent mountain, and present the curious combinations of hoary antiquity with modern effort, the silence of death with all the activity and bustle of active life. Along the summit of the rock extend the ruins of the ancient fortress of *Inkerman*; below it the whole precipice appears completely perforated with caverns, many of which are inhabited by Russian peasants, and others employed at work in the vicinity. Passing a number of these

in our way up the ascent, we came to a narrow pass, which led us to a large excavation, forming a beautiful chapel, twenty-four feet in length, by ten or twelve in height. At the inner end is a small elevation of the floor, containing an altar-piece within a niche, over which, in the roof, is a cross, cut out of the rock, and still distinctly visible. Two sarcophagi, of Grecian workmanship, occupy the sides of this adytum. From the chapel we turned round by the cell of a Jew, whom we found stationed here, as a dram-seller, and commenced the ascent of a narrow flight of steps, which ultimately brought us within the breast-work of the fortification. It has been a place of great strength, being defended on the north side by a deep fosse and a high thick wall, part of which, together with some of the towers, is still standing. In front, it has also been surrounded by a wall, but inferior in size, as the place was completely protected on this side by the perpendicularity of the precipice. As Greek inscriptions have been found on the gates and buildings, and it otherwise exhibits traces of Grecian workmanship, it must have originally been raised in the time of the Chersonesian or Bosphorian rule; but was most likely seized and re-fortified, at a subsequent period by the Genoese.

The Lord's Day we spent at *Akhthar* in exercises of social and private devotion; and the following morning directed our course across the minor peninsula, to the *Monastery of St. George*. As the road lay through the extensive ruins of Chersonesus, stretching beyond those we had

formerly visited, our progress was but slow; but the region being somewhat elevated, and the atmosphere clear, with a light breeze of wind, the ride proved highly agreeable and interesting. In the remote distance, towards the west, appeared Cape Fanary, immediately south of which lay the ruins of the ancient Chersonesus of Strabo.* To the south east as we advanced, the *Aia Burun*, or Sacred Promontory, rose boldly into the prospect, and on reaching the high coast, we obtained a view of the Euxine; bounded only by the horizon.

The *Monastery of St. George* is situated on a small terrace among the rocks, and consists of a church, with a number of cells, inhabited by Greek Monks, whose industry has greatly ornamented the spot by laying it out in vineyards, planting poplar and fruit-trees, and collecting the waters of a fine spring in the vicinity, so as to form a beautiful pond. Immediately below the Monastery, at the depth of eight or nine hundred feet, is the shore of the Euxine, to which we descended by a winding path, and enjoyed a delightful dip beneath its waters. The spot in which we bathed, consisted of a fine compact sand, but extended only a few feet in breadth, when it gave way to an invisible profundity. From this low situation, the appearance of the coast is romantic in the extreme, and some of the impending and half-dislocated rocks—mountainous in size—are truly terrific, and may easily be conceived to have contributed in no small degree to complete the

* *ἔιθ' ἡ παλαιὰ Χερρόνησος κατεσκαμμένη.* Lib. vii. cap. iv.

frightful picture formed in the imagination of the ancient Greeks, respecting the inhospitable shores of this Peninsula. Somewhere in the vicinity of the monastery, the bloody rites of *Orsiloe*, the Tauric Diana, were celebrated. The walls of her temple were hung with the skulls of her victims, and no foreigner who had the misfortune to be wrecked on the coast was ever suffered to escape her vengeance.

From the Greek Metropolitan of Thermopylæ, who has travelled through almost the whole of Asia, and is now resident in the monastery, we met with a very different reception; and after some refreshment, provided for us by his hospitality, we prosecuted our journey across the hills behind the *Aia Burun*, and descended by a winding road into the enchanting valley of *Balaklava*. Here we could have fancied ourselves in some part of Greece; the valley, which is extremely fertile and well cultivated, being entirely inhabited by Greeks, as is also the town of *Balaklava* itself, one of the most beautiful and interesting places in the Crimea. It is built on the east side of the harbour, to which Mela very appropriately gives the name of Καλὸς λιμὴν, or the "Beautiful Port," but which was most generally known to the ancients by that of Συμβολων λιμην, *Portus Symbolorum*, the Harbour of Mutual Consultation. The entrance is of great depth, but so extremely narrow, as scarcely to admit a ship of war between the high precipitous rocks on both sides;* yet the

* The narrowness of this strait is particularly noticed by Strabo: λιμὴν στενόστομος. Lib. vii. cap. iv.

moment she has passed the strait, the harbour opens into a large basin of four or five versts in circumference, which, being closed in by high mountains, affords an excellent shelter to vessels in all weathers.

A short way to the south of the town rises a broken mountain, the summit, and different parts of the sides of which exhibit the extensive ruins of a fortification, supposed to be the Παλακιον of ancient geographers. It was taken possession of by the Genoese in the fourteenth century, and several stones in the walls still contain the arms of their native city. Between one of the principal walls, which descends to the water, in the direction of the present town, and the entrance of the harbour, the whole space along the shore consists of the ruins of houses, the walls of which, in many places, retain vestiges of the different colours used in the painting, whence it may be concluded that they have been inhabited at no very remote period. The higher parts of the ruins are greatly excavated, and are particularly remarkable on account of an immense vaulted reservoir of water, supplied by a covered aqueduct from a fine spring, on one of the mountains several versts distant.

At *Balaklava* we dined with a noble Spartan, Colonel Reveliotti, of the regiment of Arnautes, or Greeks, who are here stationed for the protection of the south coast against piratical depredations. He had already distributed a considerable number of modern Greek New Testaments, and pressed us to supply him with more, as the wants

of his countrymen in this quarter were not nearly supplied.

Having procured carts to convey us to the next station, we left *Balaklava* about five o'clock in the afternoon, and commenced the tour of the south coast, so justly celebrated for the delightful and romantic nature of the scenery, and well supporting the character of the Garden, or Italy of Russia. It consists of the grand *Iaila*, or chain of mountains, stretching from the harbour of *Balaklava* to that of *Kaffa*, terminating in abrupt and stupendous precipices towards the sea, but extending in soft yet majestic ridges, intersected with deep vallies, into the interior, till they are gradually lost in the steppe.* Passing the beautiful Greek village of *Kadikoi*, the vineyards of which yield not fewer than 50,000 gallons of wine annually, we ascended the hill on which is situate another village, with a Greek church, where we had a commanding prospect of the landscape, now rising into rocky mountains, relieved by woody terraces, and now stretching into deep vales, irrigated by small streams, and, at distant intervals, presenting to the view a country seat, a village, or a cottage. In the midst of a bushy tract we found a solitary chapel, dedicated to St. John, at the east end of which is a large fountain of chrystalline water, famous, in connexion with the chapel, for its medicinal qualities. The chapel is entirely

* Strabo, Lib. vii. cap. iv. Μετὰ δὲ τὸν τῶν Συμβόλων λιμένα τοῦτον μεχρι Θεοδοσίας πολειως ἡ Ταυρικὴ παραλία, χιλίων πον σταδίων τὸ μῆκος, τραχῆια καὶ ὄρεινὴ καὶ καταγιγίζουσα τοῖς βορραῖς ἰδρῦται.

empty, with the exception of an image at the inner end. Before the door stands a cherry tree, completely hung with rags of various colours, which have been fixed to its branches by devotees who have resorted to the spot. The rags are held so sacred by the Greeks, that our driver would not suffer us to touch them. According to his account, the monk who officiates regularly at this chapel on St. John's Day, is an anchorite, and lives in a cave in one of the adjacent mountains.

In the dusk of the evening we descended into the vallies of *Miskomia* and *Varnutka*, in which are two Tatar villages of the same name, with about forty families in each. On our arrival at the latter village, we were met by a *Yusbashi*, or Centurion, who had been sent to bespeak lodgings for us, by whom we were conducted to one of the principal houses, and ushered into a pretty large hall, the floor of which was covered with carpets, and the walls surrounded by a low platform, with cushions on which to recline. Our host we found to be a Tatar peasant, plain in his appearance, but exceedingly frank and desirous to please us. Being much fatigued by the jolting of our carts, we quite enjoyed the luxury of the oriental cushions, and would soon have sunk in sleep, had we not been roused by the entrance of our landlord, with the announcement of supper, which the females had been preparing for us in a separate division of the house. We expected that, in this sequestered vale, the mistress of the house might perhaps make her appearance, contrary to the rule univer-

sally obtaining in Mohammedan towns; but the only sight we had of her, was in the morning before our departure, when curiosity drew her to a small aperture in the gynaceum. It was impossible not to recollect the attitude of Sarah listening at the tent-door;* while the alacrity with which the master of the house served us at supper, reminded us of the manner in which Abraham performed the rites of hospitality to the heavenly messengers. He was assisted by some of his sons, but placed and removed the dishes himself, apparently on the principle, that the greatest honour is connected with the greatest service. Our repast was simple, consisting of boiled mutton, killed for the occasion. It was served up on a tray, which was placed on a small table, raised only a few inches above the floor, around which we all squatted or reclined, and, in the true Turkish style, commenced our operations, without either knife or fork.

The following morning we prosecuted our journey, conducted by a new *Yusbashi*, whom we found uncommonly frank and conversable, and who expressed himself much pleased, because we talked with him on the subject of religion and other matters: all former travellers having, according to his account, only saluted his ears with the reiterated sound of *poshol*, i. e. "get on." The road at first lay through a beautiful valley, and was delightfully shaded with wood: after which we struck across some fields and parks, till falling in

* שמעתי פתח האהל. Gen. 18.

with the grand southern chain, we gradually began to climb the zig-zag ascent, by which we intended to reach the coast. When near the summit of the pass, we turned about, and commanded an extensive view of the enchanting valley of Baidari, intersected by numerous streamlets, studded with Tatar villages, and covered with the richest foliage and verdure. Proceeding through the mountain pass, we were introduced into a narrow defile, whence we commanded the view of a panorama, the most astonishing and majestic imaginable. On either side rose bold perpendicular limestone rocks, to the height of more than two thousand feet, the brows of which were broken into the most horrific and threatening forms; at our feet presented themselves the prodigious natural stairs, known by the name of *Merduvan*, below which appeared, amongst immense detached masses of rock, two interesting Tatar villages, while the surface of the Euxine, unruffled by a single breath of wind, stretched from beneath us into the wide expanse towards Anatolia. Along the coast, at an inconsiderable distance, we could discover several ships, but owing to their being at so great a depth below us, they appeared extremely diminutive in size. At the summit of the stairs is an enormous insulated rock, on which we stood some time, expressing to each other our mutual sentiments of wonder and delight. Round the west side of this rock the path winds down a dangerous passage, formed partly by the cragginess of the precipice, and partly by steps made by the hand of man. Alto-

gether, from the commencement of the descent to the bottom of the steps, it may be about 600 feet. The Tatar horses, being accustomed to the descent, succeeded far beyond our expectations; but we had often to swing ourselves down by the boughs of trees from one terrace to another, till we were past the worst part of the declivity. Owing to the nimbleness of our steeds, they reached the bottom before us; and taking various directions in the bushy regions below, it was not without considerable difficulty that we collected them.

We now made for the village of *Kütchuk-koi*, through a hideous region of trap and shistose rock, exhibiting the most palpable indications of a disrapture which took place in the year 1786, when the territory sunk, and vast masses being dislodged from the superincumbent mountain, the coast was removed to the distance of from fifty to eighty fathoms further into the sea. Deep hollows and glens have been left, along the sides of which is a narrow path, of great danger, along which we passed on horseback. On our arrival in the village, we took shelter from the scorching rays of an almost vertical sun, under the wide-spreading branches of a large walnut-tree, and enjoyed a delicious repast on the mulberries, pears, plumbs, and fresh figs, with which the Tatars supplied us in great abundance.

From *Kütchuk-koi* we travelled over a rocky mountainous tract, part of what Constantine Porphyrogenitus calls the *καστρα των κλιματων*, which is every now and then broken by numerous indentations, and sloping rapidly to the sea, into which

it falls by a precipitous descent. On the north, towered the high pointed summits of the mountain range, and the intervening space was beautifully diversified by luxuriant fields, groves, villages, and gardens, which finely contrasted with the ruggedness of the surrounding scenery. Passing through the beautiful villages of Kikenis and Simeus, we arrived in the evening at the charming valley of *Alupka*, the *Χάραξ* of Ptolomy, and lodged in the konak-house of the village of the same name. It is situated close to the shore, on the banks of the small river *Stauris-ozan*, amidst immense masses of dislocated rock, interplanted with laurel, olive, pomegranate, mulberry, and other trees. The houses being all low and flat-roofed, are almost completely hid by the vineyards and orchards.

On the 6th, we travelled as far as *Yursuf*. Crossing alternately variegated undulations stretching down towards the sea, where they generally terminate in steep promontories, and delightful valleys, covered with villages and gardens, we arrived, about noon, at the village of *Yalta*,* where we were hospitably treated by a Greek officer, to whom we had a letter from the Colonel at Balaklava. In the bay were several small vessels, chiefly used in fishing oysters, of which several rich banks are found at this place. About two versts above this station, we passed through the Tatar village of *Devekoi*, on the river Yalta, and after reaching the summit of a pass on the opposite side of the valley, fell in with extensive woods, interrupted at times by beautiful

* *Λαγυρα* of Ptolomy.

villages, inhabited partly by Greeks and partly by Tatars, and almost entirely hid from the view by the luxuriant vineyards by which they are surrounded. In the neighbourhood of *Nikita*, we visited the Imperial garden, to which we were conducted by a lane delightfully shaded by different kinds of trees. It is situated close to the coast, is laid out with admirable taste, and abounds in botanical productions from every part of the world. We were particularly interested by the tea-plant, which had just been introduced, and was likely to succeed. The whole is kept up at the Imperial expense, and owes its perfection to Mr. Stephens, an eminent botanist, whose acquaintance we formed at *Akmetchet*.

Behind the promontory of *Nikita*, we passed a terrific rocky hill, the whole of which has been subjected to the most violent disruptions; and it was with difficulty that we evaded the huge stones which projected into the path. We reached *Yursuf* in the dusk of the evening, and had the honour to lodge all night in the large and magnificent mansion belonging to the Duke de Richelieu, a nobleman to whom the Crimea and the south of Russia is under the greatest obligations, for the benefits resulting from the wisdom of his administration while Governor General of this part of the empire. The Tatar who had the charge of it kindly furnished us with the accommodation. It consists of two stories, and is most romantically situated in a spacious valley, behind which recede a number of lofty mountains, while in front, towards the S. E., projects the lofty promontory of

Aiu-dagh, or *Holy Mountain*, supposed to be the Κριῶν μετωπον, or *Ram's head*, of Strabo,* and the Κόραξ ακρον of Ptolomy. The valley is extremely fertile, and abounds with villages, gardens, and cultivated fields.

Our journey the following morning lay over the high ground immediately behind the promontory, from which we obtained a view of the whole coast, from the high precipitous mountains in the vicinity of Balaklava, to those near Sudak, which gradually diminish till they terminate at Theodosia, and give place to the Cimmerean Bosphorus; after which, the chain again rises in the lofty but distant Caucasus. The entire region is described by Strabo as extending to the length of one thousand stadia.† On the rock we plainly descried the ruins of a monastery, said to have been dedicated to Constantine the Great and his mother Helena, and supposed to have occupied the identical site of a temple sacred to Diana. Immediately below it, on the east, we came to the village of *Parthenit*, famous on account of its being the birth-place of John, Bishop of the Goths, where we rested some time under the shade of a spreading walnut-tree, and had some interesting conversation with the Mollah, a young man of good parts, and remarkable for his shrewdness and the wittiness of his observations. Along the whole of the south

* Some have placed the Kriou Metopon near Balaklava, but the connection in Strabo proves that it must be considerably further east, and this is the only mountain of any note in that quarter.

† Lib. vii. cap. iv.

coast, we were sensible of a striking difference in the physiognomy of the Mohammedan inhabitants, but nowhere more so than in this village. Their features are almost entirely European, and the numerous peculiarities of their dialect leave no room to doubt, that they are the descendants of the Genoese and other Europeans, who had possession of these coasts at no very remote period. What corroborates this statement, is the fact, that the names of their ancestors, in the third generation, were Christian, such as Peter, Andrew, &c.

Beyond *Parthenit* we passed through two beautiful villages called the Greater and Lesser *Lambat*, close to the river and bay of the same name, the *Λαμπὰς* of ancient geography; and after crossing the heights above them, descended to the shore, where we bathed; and prosecuting our route, having the margin of the sea on the right, and high basaltic, or trap rocks to our left, we came early in the afternoon to *Alushta* (*Αλουστων*), one of the places which, according to Procopius,* were fortified by the Emperor Justinian towards the end of the 6th century. It is at present a miserable Tatar village, but exhibits considerable vestiges of the fortress in the towers and walls surrounding the houses.

We had now terminated our journey along the coast, and proceeded up the bank of the river *Mesarlik*, in a north west direction, till we arrived at the base of *Tchatir-dagh*, which we had resolved to climb on our way back to *Akmetchet*.

* De Edific. iii. 7.

At *Alushta*, the grand coasting chain of mountains is interrupted, to leave room for the throne of that lofty Alp; and two valleys run back, the one due north, between *Tchatir-dagh*, and the eastern continuation of the range known by the name of *Temirdshi*, and the other between the same mountain and *Babugan Yaila*, or the high Alp to the west of *Alushta*. The former of these valleys leads to the sources of the *Alma*, and the other, in which is a road for carriages, leads to the capital of the Crimea.

The name *Tchatir-dagh*, is Turkish, جادر طاغی and signifies the *Tent* mountain; but in the time of Strabo, it was known by that of Ὁ Τραπεζοῦς, or *Table Mountain*.* It lies between the two Alps just mentioned, and rests upon an immense base, stretching from south to north, the sides of which are partly covered with wood, and partly cultivated and inhabited by the Tatars. Ascending the southern declivity from the river *Mesarlik*, we reached, after a fatiguing ride, a romantic village, situated on both sides of a deep glen, where we stopped for the night, and slept under the piazza of one of the houses. The inhabitants appeared much more rustic than those of the coast, and the females ran about catching fowls to kill for our supper, without the least appearance of reserve. On the morning of the 8th, we re-commenced the ascent. At first the path lay up a steep rocky region, relieved at times by patches of cultivation,

* Ἐν δὲ τῇ ὄρεινῃ τῶν Τάυρων καὶ τὸ ὄρος ἐστίν, ὁ Τραπεζοῦς, ὁμώνυμον τῇ πόλει, τῇ περὶ Τιβαρηνίαν, καὶ τὴν Κολχίδα. Lib. vii. cap. iv.

and at length giving way to a dark forest of beech trees, in which we found a beautiful fountain of cold chrystalline water, surrounded by herds of cattle lying under the shade of the trees. Leaving the wood, we encountered a rough stony region, near the summit of which we were attacked by a number of dogs, belonging to a house built for receiving the daily milk of the sheep and goats which graze on the mountain. The noise of the dogs soon brought out the Tatar shepherds to our protection; and after refreshing ourselves with a draught of sour milk, mixed with water, we continued to mount; but owing to the extreme steepness of the ascent, we were obliged to proceed in a zig-zag direction, till we reached an extensive platform, bounded on the north by another division of the mountain. We now ascended this platform, and found at its western termination a bulky peak, the east side of which consists of a fine grassy dale, where we left our horses, and in the course of a short time gained the summit, which has been ascertained, by barometrical observations, to rise 790.3 toises above the level of the Black Sea.*

From this elevated situation, a prospect the most extensive and magnificent is presented to the view. Direct south stretches the spacious vale of *Alushta*, terminating in the Euxine, from which, on either side, rise the lofty Alps on the coast; here broken into rugged and majestic precipices, and there covered with black forests, intersected

* Engelhardt and Parrot's Reise. Erst. Theil, p. 17.

by deep and fertile valleys. On the east the prospect is made up of the *Timirdshi*, with an immense group of minor Alps, in the direction of *Theodosia*; while towards the north you look down upon the termination of the mountain regions, the towns, the beautiful valleys and plains watered by the Salgir, the Bosphorian Chersonesus, the Putrid Sea, that of Carcinites, and the whole steppe as far as Perekop. The whole peninsula, in fact, seems spread out like a vast picture at your feet.

Banks cloth'd with flowers, groves filled with sprightly sounds,
The yellow tilth, green meads, rocks, rising grounds,
Streams edg'd with osiers, fatt'ning every field,
Where'er they flow, now seen and now conceal'd;
From the blue rim, where skies and mountains meet,
Down to the very turf beneath thy feet,
Ten thousand charms, that only fool's despise,
Or Pride can look at with indifferent eyes—
All speak one language, all with one sweet voice,
Cry to the universal realm, Rejoice!

COWPER.

Kindling a fire in a cleft on the summit of the mountain, we had coffee boiled, with which, and some cold chickens we brought with us, we satisfied our craving appetites, which had been strongly whetted by the fatigues of the ascent, and the temperature of the atmosphere, which proved a complete contrast to the sultriness of our coasting journey. Immediately below our feet lay the most terrific precipice of any about the mountain, terminating in the woody valley of the *Alma*, and other sylvan regions between us and Baghtchisarai.

The morning had been exceedingly fine, and a perfect calm, which greatly facilitated the attainment of our object; but now it began to blow, the neighbouring alps shrowded their heads in threatning clouds; and we had scarcely reached our horses when a hurricane commenced, which must have proved extremely annoying to us, if not dangerous, had we not taken refuge in the northern declivities of the mountain. Descending from one terrace or platform to another, we ultimately succeeded in reaching a road, which brought us, in about two hours, to the Tatar village of *Yengi Koi*, the inhabitants of which were all collected at the funeral of a young woman, the daughter of one of the principal people in the place, who had died the preceding day.

Like other inhabitants of the east, the Moham-medans use great expedition in burying their dead. It is customary for the Tatars to inter them eight or ten hours after their death, which they do by removing the body, wrapped up in white linen, and laid upon a flat bier, to the door of the mosque. Here the attendants join the Mollah in a prayer, after which they proceed to the grave, where prayers are again repeated; one of the relations then stepping down into the grave, receives the body, which he deposits so that the face may be opposite to Mecca. They use no coffin, but merely place the body in a niche in the side of the grave, which is then built up with brick, and the whole filled with earth. When this is performed, the Mollah, addressing himself towards the grave, asks the interred, by name,

whether he or she died a genuine Moslem; to which the nearest relation, as proxy, replies, "I died a Moslem." They are the more anxious about this confession, from the idea that immediately on the closing up of the grave, two angels, *Munkir* and *Nekir*, descend into it and interrogate the dead person respecting the object of his worship, his religion, and his prophet, and according to the answer given, adjudge him either to the enjoyment of felicity, or a state of purgatory, in which he is supposed to expiate his prevarications by proportionate degrees of suffering.

We now parted from our dear Missionary friends, who turned off in a westerly direction towards *Baghtchisarai*, while we proceeded along the verdant banks of the *Salgir* to *Akmetchet*, where we arrived about nine o'clock in the evening.

CHAPTER XVI.

Karasubazâr—Visit to the Mufti—Kaffa—Theodosian Bible Society—Arabat—The Putrid Lake—Nogai Tatars—The Moloshnaia—Duchobortzi—Mennonites—Missionary Zeal—Tumuli of the Scythian Kings—Tatar Feeling—Mariupol—Hurricane—Taganrog.

ON the 9th of July we met the members of the Tauridian Bible Society, with whom we concerted measures relative to the establishment of Branch Societies at *Akhtiar*, and other towns of the Crimea, the increase of active correspondents, and the opening of a depôt of Bibles at the Greek Monastery near *Baghtchisarai*.

After a sumptuous dinner, to which the Prince Kai Bey had also invited several of the principal gentlemen in the town, we set off for *Karasubazâr*, which we reached about dusk, and obtained lodgings at the house of a Jew. The following day being the Lord's Day, we spent in our room, with the exception of a visit we paid to an Armenian priest (Father Aucher), whom we engaged to circulate our Turkish New Testament, in Armenian characters, among his countrymen in the peninsula. He is a learned man, and has only

lately arrived in the Crimea from the famous Monastery of St. Lazarus, near Venice. It is to him the learned world is indebted for the valuable edition of the Chronicle of Eusebius, in Armenian, Greek, and Latin, printed at Venice, 1818, in 4to.

Karasubazdr, or the "Black Water Market," is situated on the *Karasu*, from which it takes its name, and is chiefly inhabited by Tatars, Jews, and Armenians. The latter are mostly Catholics, and have a church of their own; besides which, there are, one genuine Armenian church, one Greek, a Synagogue, and twenty-three mosques. From this statement, the reader may conceive how large a proportion of the population are followers of the false prophet. An immense stone edifice still marks the site of a Royal Tatar palace, and on the high bank of the river are barracks, and some houses of a superior appearance. The town itself looks mean, from the narrowness of its streets; but when viewed from the neighbouring heights, the numerous poplars and fruit-trees give it an interesting appearance.

On Monday morning, we drove out to the country seat of Kai Bey, beautifully situated in a fine luxuriant valley on the north side of the mountains. Our principal object in making this visit, was to have an interview with the *Mufti*, or Supreme Judge and High Priest of the Mohammedans in this part of Russia. He lives on the prince's estate, and made his appearance some time after our arrival. We found him an aged man, of dignified manners, and much given to taciturnity. It was, indeed, but seldom that he spoke, except

in reply to some question that we put to him; but he once asked us, in connection with a conversation about the distant land of our nativity, where was our *Kiblah*, or the point toward which we turned in worship? Our answer, "that it was *Heaven*, but that we considered it of small moment how the body was turned, if only our heart and affections were properly fixed on the Great Invisible Object of adoration," appeared to strike him, and give rise to a train of reflection on the subject. He had in his possession a copy of the Astrakhan edition of the Turkish New Testament, which he said would be perfectly understood by the Tatars of the Crimea. We gave him a copy of Mr. Dickson's translation of the Psalms, which he pronounced to be pure Turkish, but so plain as to be easily understood in these parts. He was also much pleased with a present we made him of an Arabic New Testament, only he had several objections to make to the impurity of its style.

After an early dinner, we took leave of our kind host, and returned to the mouth of the valley, and prosecuted our journey towards *Kaffa*. To the left, the low mountains, which had appeared on the road from *Karasubazdr*, dwindled away as we advanced, till we perceived nothing but a bare steppe; but at some distance on our right, the coasting range presented some majestic summits, though even these indicated that the chain was approaching its termination. At some distance in this direction lie the extensive ruins of *Eski*, or *Old Crim*; and close to the road, on the opposite side, we passed a fine farm, belonging to

Mr. Young, son of the late Arthur Young, Esq., who was not more distinguished by his profound knowledge of agricultural science, than his attachment to and exemplification of the holy influence of the religion of Christ. We arrived in *Kaffa*, or *Theodosia*, in the evening, and procured lodgings at a tolerably good inn, kept by a Greek and one of the German Colonists from the vicinity.

Great hopes were excited by the formation of the Theodosian Bible Society in 1815, and no less a sum than £500. was transmitted in aid of its funds by the London Committee, but scarcely any thing has been effected, further than the establishment of a Bible Depôt, in which the copies of the Scriptures that have been forwarded to this place, are carefully preserved in elegant wainscot presses. We did every thing in our power to create some interest in behalf of the cause, and procured a meeting of the Committee, but we had reason to fear that little good would result from our visit. Considering the proximity of Theodosia to the opposite coast of Anatolia, and those of Abhasia, Mingrelia, and Guria, and the constant intercourse kept up between this harbour and all parts of the Black Sea, as well as the Archipelago and Egypt, it is certainly much to be regretted, that the facilities it offers for the circulation of the Scriptures in so many different languages are not embraced, and turned to the best account.

*Theodosia** was first built by the Milesians, several hundred years before the birth of Christ,

* The Θεοδοσία of Strabo, and Οευδόσια of Demosthenes, Scylax, and Steph. Byzan.

and was a place of such extensive trade, that in the time of the Bosphorian emperor, Leucon, one of its kings sent from thence to Athens not less than two millions one hundred thousand medimni of corn. According to the Periplus of Arrian, it was destroyed in the first half of the second century; but the Byzantian historians state, that it was in part rebuilt about the year 350, when it obtained the name of *Καφα*, *Kaffa*, by which it is still known at the present day. In the thirteenth century, the ground in the vicinity of the harbour was purchased from the Mongolian Khans, by the Genoese, who surrounded it by walls, and rendered it such a flourishing and powerful emporium, that it planted other colonies in different parts of the Crimea and the shores of the Palus Meotis, and at length became formidable to the Khans, by whose permission it had been founded. Nor was it without reason that the Tatars gave it the name of *Krim-Stambouli*, "The Crimean Constantinople," and *Kütchuk-Stambouli*, "Little Constantinople;" for, in a memorial sent to Pope Calixtus III. by the Directors of the Bank of St. George, in Genoa, in the year 1454, it is stated, that although *Kaffa* could not be compared with the Turkish capital in point of circumference, it might in respect of the number of its inhabitants.* In 1475, it was taken by the Turks, who placed it in the custody of a Beglerbeg, or Governor, with a garrison of 3,000 Janisaries, yet it still continued to be a place of considerable trade, till it was

* Mannert's Norden der Erde. p. 304.

conquered by the Russian arms in the reign of the Empress Catherine.

The present town exhibits some vestiges of its former appearance, in the mosques, baths, walls, and towers which are still standing; but most of the ancient buildings have been dilapidated, partly by the devastations of war, and partly with a view to construct a fine quay, and other works of modern taste and utility. The greatest exhibition of them is seen in the vicinity of the Quarantine, round which are extensive walls, built by the Genoese for the protection of their trade. With the exception of the house of the Governor, and some belonging to the merchants, the buildings are mostly in the Turkish style, and are inhabited by Armenians, Greeks, Tatars, and Jews, of whom a considerable number are Karaites, and live in a separate part of the town.

In consequence of the establishment of the Genoese in Theodosia, it became, in the year 1320, the seat of a Roman Catholic Bishop, whose eparchy extended from the town of *Sarai*, on the Volga, to that of *Varna*, in Bulgaria. It was also early inhabited by Armenians; and so late as the middle of last century, they had not fewer than *twenty-four* churches.* The Armenians, in connection with the Romish church, had also a Bishop of their own, and of these several still live in the place. At the distance of a few versts on the mountain to the west of the town, is a colony of Germans, but like most of the emigrants

* Peyssonell, p. 67

in this quarter, they are in circumstances of great poverty, chiefly owing, I believe, to their want of management, and their ignorance of agricultural economy. The whole number of settlers in the Crimea amounts to 273 families. They have long been like sheep without a shepherd, but have recently obtained a faithful labourer in the Gospel, in one of the Missionaries sent out by the Basle Institution.

At four o'clock on the morning of the 14th, we left *Kaffa*, and after proceeding a few versts along the coast into the ancient Bosphorian territory, we struck across the isthmus to the fortress of *Arabat*, situate at the south-eastern termination of the Putrid Lake. Excepting some Tatar villages which we passed, the country wore every appearance of a steppe, but possesses the richest black soil, and perfectly answers to the description given of it by Strabo.* At the distance of sixteen versts, behind the Tatar village of *Koisan*, we passed over the remains of the wall which that geographer ascribes to the Bosphorian Prince Asander. It stretches across the isthmus from the west of the bay of Theodosia, to the sea of Azof, and exhibits, at regular distances, enormous circular mounds, which are doubtless the ruins of the towers erected for its defence.† It formed the boundary of the Bosphorian empire, an empire famous in ancient history for its military prowess, and its long protracted duration, for the period

* Lib. vii. cap. iv. πεδίας καὶ ἐνγαιος ἐστὶ πᾶσα, σίτω δὲ καὶ σφόδρα, &c.

† ἐπιστήσαντα πύργους καθ' ἑκάστον στάδιον δέκα. Ibid.

of eight centuries. It was founded about three hundred years before the birth of Christ, and lasted till the time of Constantine the Great. Its capital was *Panticapeum*, where the present town of *Kertch* is situate, on the west side of the *Bosphorion* strait, which here divides Europe from Asia. It was the granary of Athens and many other parts of Greece. Here reigned Mithridates the Great, whose arms not only subjugated the numerous tribes of Scythia, but conquered Greece, and obliged Rome herself once more to struggle for the empire of the world.* His tomb, with other antiquities of the remotest ages, have recently been discovered in the vicinity.

About nine o'clock we arrived at *Arabat*, a small Russian station, with a fort consisting of several bastions, with a fosse supplied with water from the Mæotis, across which a wooden bridge has been erected for the accommodation of travellers.

Before proceeding on the sands, we bathed in the Palus Mæotis, called by the ancients the *Mother of Pontus*,† and sacred to the honour of the prolific goddess of antiquity. Its water is fresh, a fact known to Polybius,‡ and accounted for by the number of large rivers which run into it. Strabo estimates its circumference at nine thousand stadia, or somewhat more than eleven hundred miles, in which he includes the sinuosities of the Putrid Lake; but its greatest

* Müller's Universal History, Vol. i. p. 207.

† Καλέουσι δὲ μητέρα Πόντου.—Dionys. Perieg. v. 165.

‡ ἔστι λίμνη γλυκεία.—Polyb. Hist. cap. iv. 39.

depth is not more than fourteen feet, it consisting almost entirely of shoals, which greatly impede the navigation.

The *Putrid Lake*, (*η Σαπρά λιμνη*, Strabo,) or as it is called by the Tatars, *Tchuvash Dengiz*,* presents a pretty straight margin, running in a parallel direction with the western shore of the *Mæotis*, but branches out into numerous bays and creeks towards the peninsula. Its waters are considerably impregnated with salt, from the salt lakes in the vicinity, some of which connect with it. In some places they are stagnant, and produce a disagreeable and insalubrious smell, whence the appropriate name by which it is designated.

Between these two seas stretches an isthmus, supposed to be the *Zenonis Chersonesus* of Ptolemy. It is a hundred and ten versts in length, but extremely narrow, in some places scarcely a verst, and consists almost entirely of a sand bank, high and precipitous towards the east, but sweeping softly along the *Tchuvash*, where, in some places, it presents a scanty patch of vegetation. Our journey along this arid tract occupied the greater part of two days, during the whole of which time, with the exception of three or four houses designed to serve as post-stations, two of which only could furnish us with milk, and scarcely any of them with drinkable water, we were not gratified by the sight of a single human habitation. Yet in this barren and solitary situ-

* In modern geographies this word is improperly spelt *Sivash*.

ation, we had the pleasure of meeting a Russian officer, who possessed and valued the Slavonic Bible, and at whose house we also found a copy of a very scarce book—Arndt's True Christianity, translated into Russ, and printed at Halle, by Canstein, the founder of the Biblical Institution in that town. Reaching the termination of the isthmus, we ferried the small but deep strait, by which the two seas are here joined, and arrived in the dusk at *Jenitchi*, an old fort, and still the occupation of a small garrison.

Our route on the 16th lay towards the N.E., through a region inhabited partly by colonies of Russian Dissenters, and partly by Nogai Tatars, a people who, till within these few years, led a life exactly corresponding to that of the nomadic Scythians, described by Herodotus as covering the steppes on the northern shores of the Mæotis. In consequence of the wars carried on during the last century in the south of Russia, this division of the great Asiatic body, that passed into the west under Djinghis Khan, was necessitated to quit the country, and emigrated partly across the *Dniester* into Turkey, and partly across the *Kuban* into the regions of the Caucasus. These latter, however, finding themselves annoyed by the Tcherkessians, returned and submitted to the Russian sceptre, in the year 1791, and had their residence allotted them between the river *Moloshnaia* and the *Sea of Azof*. From the time of their return till the year 1812, they continued to follow the same erratic mode of life they had ever been accustomed to, dwelling in tents, moving their flocks and herds

from place to place, according as pasturage and water rendered it necessary. But between the years 1805 and 1812, a series of attempts were made to civilize them, by erecting mosques in different places, and holding out premiums to such as would build houses in their vicinity, so as to form villages for their mutual advantage and accommodation. Little, however, was effected till the arrival of the Count de Maison, as Governor, in 1808; who, after fixing on a place of residence, gave orders that the Armenians and Karaite Jews, who had been in the habit of supplying them with various articles of foreign produce, should, in future only be allowed to trade on condition that they settled in the vicinity of the Government-house; the consequence of which was, that the Tatars were obliged, for the sake of convenience, to gather round it as a centre; and certain regulations having been enforced, such as the appointment of elders and other magistrates, the villages began to rise in the steppe, and, towards the end of 1812, the whole population was brought into a settled and orderly state of society. The total number of Nogais of both sexes amounted, in the year 1818, to 32,000, inhabiting seventy-three villages, each of which has its own duly-elected magistrate, who regulates its internal policy by means of a council composed of officers chosen from every tenth family. Their territory is divided into five *Kadiships*, over each of which is a *Kadi*, or judge; and they have altogether eleven mosques, each of which has its Effendi, Iman, and Crier. The residence of the Governor is at *Obi-*

totchnei, or *Nogaïsk*, on the small river *Terendolga*, at a short distance from the spot where it falls into the sea of *Azof*. It is regularly built, and is likely to become a place of considerable commerce.*

Having reduced the Nogais to some kind of external order, the Count de Maison next proceeded to adopt measures for their mental culture; but, fearing lest the introduction of Christian principles among them might excite their prejudices or alarm their fears, he proposed that such extracts should be made from the Koran as were in accordance with the spirit and precepts of the Gospel, and printed for circulation in the villages; but, owing to the existence of certain obstacles, he has not been able to effect his purpose. A number of copies of the Tatar New Testament, Psalms, and separate copies of the Gospel of Luke, were forwarded to *Obitotchnei* for distribution; but one of us, (Mr. Seroff) who paid a visit to the Count, found that few of them had been circulated, and that the Tatars manifested little disposition to receive them.

Such of the villages as we passed through seemed to be laid down according to a regular plan; and one, containing a large mosque, wore quite a superior appearance. While waiting for a change of horses, our attention was attracted by a subterranean mill, the first thing of the kind we had seen, but which we were told was quite common among the Nogais. Its mechanism was much

* *Nouvelles Annales des Voyages*, p. 298.

in the usual style, but it was moved by a horse going round on the surface of the ground, at a sufficient distance from the centre to prevent any pressure upon the roof of the place in which the machinery was erected.

At another village we had some conversation with an interesting young Tatar, who seemed extremely eager to gain information, and immediately committed to paper whatever we told him. On asking him whether he knew how many books the Koran declared to have been sent down from heaven, he instantly replied, “*Four*,” and specified their names—the Koran, the Pentateuch, the Psalms, and the Gospel. We then asked if he had ever seen the Gospel, and on his rejoining that he had not, we shewed him the Gospel of Luke in Turkish, and informed him that this was the Gospel which he said had descended from heaven. The moment he heard this, his eyes brightened, and he was all anxiety to learn what it contained. We then read together part of the first chapter, with which he seemed much pleased; and on being told that he might keep the volume, he was quite in an extasy of joy. May he find in it the pearl of great price, and part with all his present religion for its possession! We also gave away a copy of the Psalms, and another of the Gospel of Luke, to an aged Tatar, who instantly kissed them, and pressed them to his forehead and breast, and, after expressing his gratitude, rode off apparently very happy at the gift. At the last of their villages, however, we did not meet with the same success: those who had

received copies from us were ordered by the Molah to return them, and tell us from him that they had sufficient instruction in the Koran, which had superseded all other books of Divine Revelation.

We now made for the *Moloshnaia*, or Milky River; but the darkness of night gathered around us before we left the Nogai steppe, and, suspicions arising in our mind that we had missed the road, our situation became highly irksome and perplexing. Our Tatar driver was unwilling at first to discover any signs of fear; but when he found that we considered ourselves to be in perilous circumstances, his courage failed him, and he frankly confessed that it was the first time that he had ever driven this stage. We were, in fact, so completely bewildered, that we knew not to what hand to turn; and to remain all night in the desert, exposed to the Tatars, seemed highly imprudent. We therefore kept veering about in search of the road, which we could only ascertain by feeling, and, after some time, succeeded in regaining it; but soon found ourselves in the most imminent danger, from the driver's approaching the brink of a precipice, where, if we had not been providentially arrested by a strong mental excitement, which made us leap out of the carriage and seize the horses, one step further must have terminated our journey. Having succeeded in pulling our carriage again into the proper track, we proceeded on foot down a sharp declivity, which led us to hope that we were in the vicinity of some river; and in a few minutes we were relieved from our anxieties and fears by the music—for such it

was to our ears—of the dogs and cattle in the Russian village of *Kizil-jar*, close by, where we obtained lodgings at a Jewish inn.

The following day, we skirted the *Moloshnaia*, in all probability *Gerrhus* (Γερρός), the seventh of the principal streams specified by Herodotus,* and that which formed the boundary between the nomadic and royal Scythians. As has already been observed of most of the Russian rivers in these parts,† its western bank is the higher, and exhibits, in some places, a free-stone projecting through the mould. We also passed a remarkable assemblage of rocks in a valley, standing quite isolated, but evidently connected with others which we could descry in the high bank at no great distance. The *Moloshnaia* flows in a southerly direction, and empties itself into a liman connected with the sea.

The right bank of this river is inhabited by the *Duchobortzi*, a sect of Russian Dissenters; and the left, by the *Mennonites*. The former of these people eight villages, to which are attached 37,114 desatines of land, independently of an island called the *Isle of Wolves*,‡ which makes about 1,000 desatines more, and affords excellent pasturage for their cattle in the winter. Their number, in 1818, amounted to 1,153 souls.§ We spent a few hours at one of their villages, and endeavoured to elicit some information relative to their peculiar

* Book IV. 56.

† Page 170.

‡ It is not unworthy of notice, that Ptolomy places a river called the *Λυκος ποταμος* in this quarter.

§ *Nouvelles Annales*, as above, p. 302.

sentiments and practices, but found them uncommonly close, and evidently influenced by a suspicion that we had some design against them. They have been called the Russian *Quakers*; and much as the enlightened members of the Society of Friends would find to object to among this people, as opposed to their views of divine truth, it cannot be denied that many points of resemblance exist between them. Their name, *Wrestlers with the Spirit*, indicates the strong bearing their system has on mystic exercises, in which they place the whole of religion, to the exclusion of all external rites and ceremonies. All their knowledge is traditionary. On our urging upon them the importance of being well supplied with the Scriptures, they told us we were much mistaken if we imagined they had not the Bible among them—they had it in their hearts: the light thus imparted was sufficient, and they needed nothing more. Every thing with them is spiritual. They speak indeed of Christ, and his death; but they explain both his person and sufferings mystically, and build entirely upon a different foundation than the atonement. They make no distinction of days and meats; and marriage, so far from being a sacrament with them, as in the Greek Church, is scarcely viewed as a civil rite, and it not unfrequently happens, that proofs are given of a connection between the parties previous to any announcement of their mutual determination to marry.

Directly opposite to the villages of the *Duchobortzi* is the first settlement of the *Mennonites*,

from whom we met with the frankest reception, and almost fancied ourselves in the heart of Prussia. Their industry, and the prosperity and neatness of their villages, which are thirty-three in number, and contain about 8,000 inhabitants, have frequently called forth the panegyric of the traveller; but, although we could not but admire these features in their colonies, we felt disposed to contemplate their establishment in a much higher point of view. Placed in the centre of an extensive territory, where they are surrounded by Russians of various sects, Germans, Greeks, Bulgarians, Tatars, and Jews, we could not but regard them as destined by Divine Providence to shine as lights in a dark place, and took an opportunity of pointing out to their Elders, and other leading men, their obligations to use their endeavours to enlighten all around them, by promoting, to the utmost of their power, the circulation of the Holy Scriptures among them, in their different languages. Our proposal, that they should establish a Moloshnaia Bible Society, they cheerfully acceded to, and have since carried it into effect; in consequence of which, copies of the word of God in all the above-mentioned languages have been forwarded to them for distribution. As they live on habits of friendship and intimacy with their Tatar neighbours, and one of their principal men speaks the Tatar with fluency, we furnished him with a good supply of New Testaments, and other portions of Scripture, in that language, that they might commence their operations without delay.

The Mennonites in this quarter are descendants of those to whom Frederick the Great granted peculiar privileges on the banks of the Vistula, in East Prussia, where they were raised, by the blessing of God on their industry, and the sobriety of their habits of life, to circumstances of prosperity and ease. Here they remained till the year 1805, when the Prussian Government found it necessary to raise a powerful army against the French, and, contrary to their well-known principle of non-resistance, proceeded to enrol them among the new conscripts. On refusing to comply with the order, they were informed that there was no other alternative but to sell their property, pay ten per cent. of their capital, and leave the country. The only country to which they could flee as an asylum was Russia; and accordingly, in the above-mentioned year, disposing of all their immovable property, they quitted Germany; and, taking along with them the greater part of their live stock, they arrived in these regions, where they had the most liberal grant of land, and privileges allowed them by the Russian Government.*

From a small book, which they presented us with, containing a confession of their faith, it appears, that the denomination by which they characterize themselves, is that of "Those known by the name of the United Flemmingian, Frisian, and High German *Baptists*, or *Mennonites*." Their views of doctrine are perfectly consonant with those expressed in the confessions of the Re-

* *Nouvelles Annales*, &c. p. 301, 302.

formed Churches ; and it is only with regard to certain external rites, or circumstantial observances, that they differ from the great body of professing Christians. They baptize none but adults, but differ from the English and American Baptists in the mode of administering the rite, not performing it by immersion, but by pouring. They reject all ideas both of transubstantiation and consubstantiation in the Lord's Supper, and consider it as an external visible act, consisting in the participation of bread and wine according to the commandment of Christ and the usage of the apostles, and declaratory of his sufferings and death in the room of sinners. At the same time, they maintain that, while this outward act is attended to in faith, it is the means of imparting spiritual nourishment to the soul ; raising the thoughts and affections to heaven ; inspiring the heart with gratitude for the divine mercies in Christ ; and uniting the participant in the bond of love and peace with all true believers. They symbolize with the strict Baptists in admitting none to their communion who are not previously baptized according to their own views of the initiatory ordinance. That of the feet-washing they consider to be binding, in imitation of the example of Christ, and as a proof of Christian humility and love. It is not practised, however, as a public rite, on such as may have washed their own feet the night before, but is performed on strangers who visit them in their houses, and who may really be benefited by it. The appointment of marriage is rigidly enforced among them, and the choice of the parties is mutually

voluntary, and not the effect of the influence of any third party; only, it must be confined to "believers of the church of God." They consider themselves bound to obey magistrates in every thing that is not contrary to the word of God; but they refuse to confirm their testimony by an oath, regarding this as peculiar to the Old Testament dispensation. They have a regular but simple system of church-discipline, founded upon Matt. xviii. 15—17, and other passages of the New Testament; and keep no company with any who have been excluded from their fellowship, excepting so far as they may be called to exhortation and repentance. When they have reason to believe that the professed repentance of any excommunicated member is sincere, they again receive him, by a solemn act of prayer, into their communion. The last question put to any one desirous of joining them is, *Whether he be inclined, with his whole heart, to live conformably to the will of his Saviour and Redeemer, Jesus Christ; to deny himself, and all sinful lusts; and to endeavour, as long as he lives, to maintain, by the grace of God, in true faith and genuine humility, a pious, godly, and holy life.**

They elect their Elders and Deacons from among themselves by unanimous choice, and an appeal to the Searcher of hearts to guide them aright, and discover to them, by inclining their heart towards them, those whom he hath destined

* Confession, ausgegeben durch die Gemeinen in Preussen Elbing, 1819. 12mo.

for the office. Several of these we saw, and have scarcely ever met with more excellent men.

An excellent school-house, with accommodations for a master, had been recently provided; but as they had not succeeded in their applications to Germany for a teacher, we engaged to use our influence with the directors of the Basle Institution to send out a pious young man, who might impart to their children the necessary instruction, and, at the same time, by acquiring the Tatar language, prepare himself for usefulness among their Mohammedan neighbours. In consequence of our application to Basle, an excellent person was appointed to fill the station; but, owing to the success of some of their former applications for a schoolmaster, his services in that department were not required. Actuated, however, by a true missionary spirit, Mr. Schlatterer (for this is his name) proceeded to the *Moloshnaia Vodi*, partly on foot, and partly by such cheap conveyances as presented themselves; and on his arrival at the colony, renouncing all the conveniences and comforts of civilized life, he went into the service of a common Tatar, with the view not merely of learning the language, but of acquiring a thorough knowledge of the peculiar ideas and habits of life which obtain among that people. According to the most recent accounts, he had made great progress, and so completely gained the confidence of his master, that, on his returning on a temporary visit to Germany, he furnished him with a horse to carry him on his way.

Besides the Mennonites settled on the *Moloshnaia*, there are about 250 families who have received grants of land in the governments of *Jekaterinoslav*, *Tchernigof*, and *Volhinia*.

On the right bank of the *Moloshnaia* are twenty-one colonies of Germans, partly Protestants and partly Catholics, forming a total number of 486 families; and not fewer than 500 families of emigrants from Wirtemberg are residing in the vicinity, in expectation of receiving similar privileges as have been granted to the other colonists.

The regions peopled by these colonists form the commencement of the Royal country (τὰ καλούμενα Βασιλῆϊα), which extended ten days' journey to the eastward, and in the remotest ages of profane history was occupied by a division of the Scythians, called Royal (Βασιλῆῖοι Σκύθαι),* on account of the greater extent of their territory, and the distinguishing excellencies of their character. From an immense *tumulus*, forming one of the boundary-marks of the Mennonite territory, we obtained an extensive view of the country; but, with the exception of several of the colonies and a few Tatar villages, nothing modern was presented to the view. The *tumulus*, however, on which we stood, and numerous others of an extraordinary size, which appeared in the surrounding horizon, almost tempted us to conclude that this must be the spot sacred among the Scythians for the interment of their kings.† They may be about twenty feet high,

* Herodotus, iv. 20.

† Ibid. 71. Ταφαὶ δὲ τῶν βασιλῆων ἐν Γέρροισι εἰσὶ.

and two hundred in circumference. If they be indeed the identical sepulchres, their enormous appearance still bears testimony to the barbarous rites of paganism at that distant period of time. On the death of any of their kings, his body was instantly embalmed, and sent round to all the nations of Scythian origin, each of which, in its turn, conveyed it, in solemn procession, to the others, till, after having gone round them all, it was conveyed to the vicinity of the *Gerrhus*, where a large square pit was dug, in which was deposited not only the royal corpse, but also the golden goblets used at the royal table, the ministers of the King, his principal wife, and his horse, all of whom were slain on the occasion. A great quantity of earth was then heaped over the whole, till it became an immense tumulus, the size of which was still augmented by a fresh accession of earth the following year.*

On the 20th, we bid farewell to the excellent Mennonites, and proceeded in the direction of *Mariupol*. Passing, in our way, a large field of *arbuses*, or water-melons, we requested the Tatars who were cutting them to sell us some; but they returned for answer, that they would not sell any under a ruble a-piece. Not being willing to pay so exorbitant a price, we were about to continue our journey, and gave the young Tatar who came from the field a copy of the Gospel of Luke, which he immediately conveyed to his companions. We

* Ταῦτα δὲ ποιήσαντες, χῶσι πάντες χῶμα μέγα, ἀμιλλεόμενοι, καὶ προθυμεόμενοι ΩΣ ΜΕΓΙΣΤΟΝ ποιῆσαι. Ἐνιαυτὸν δὲ περφερομένον, αὐτὶς ποιῶσι τοιόνδε.—Herod. iv. 71.

had not driven far, when we heard a person hallooing after us, and, looking back, we were surprised to find our Tatar with his arms full of the finest melons, which his master had sent in return for the book we had given him. We now presented him with the Psalms, in the same language, and drove off, not a little pleased with this instance of Tatar feeling.

Having crossed the small river *Berda*, by means of a bridge we constructed for our carriage, from a large wooden gate and some deals that we found in the vicinity, we once more reached the regular post-road, and were delighted to find, at the first station, a number of boys sitting on the ground, on the shady side of the house, each with a book in his hand, from which they were reading by turns to the post-office agent, who had undertaken their tuition. We left with him a couple of New Testaments, in Slavonic and Russ, for the use of his pupils. A little before dark we passed a fine large village of the name of *Mangush*, chiefly inhabited by Greeks, to the number of nearly 1,000, many of whom were returning from the fields, while others were busy collecting the flocks and herds, the lowing and bleating of which greatly augmented the rural character of the scene.

It was late before we reached *Mariupol*, where we procured but a sorry lodging at the house of a Greek; but the stirring appearance of the town, next morning, the neatness of its houses, mostly built of free-stone, and the commanding view we obtained of the river *Kalmius*, which here flows

into a small bay of the *Mæotis*, soon made us forget the disagreeable impression of the preceding night. It is built on part of the high ground which rises from the right bank of the river. The streets are wide and regular, and there is a good market-place. It is almost exclusively inhabited by those Greeks, or their descendants, who emigrated from the Crimea, on the withdrawal of the Russian troops after the conquest of that peninsula. The population is estimated at nearly 2,000 of both sexes, who are chiefly employed in trades, fishing, and the cultivation of the mulberry tree, the great favourite of the silk-worm. Of these about forty thousand are in a thriving state in the vicinity, and are very productive.

From *Mariupol* we travelled up the right bank of the *Kalmius*, which we crossed at a ferry about six versts above the town. While in the boat, we fired at a large water-serpent, that was swimming close to us, and which, after tinging the water with the blood it lost in consequence of the shot, and rearing its head for some time above the water, and hissing at us with its forked tongue, disappeared in the stream. The heat to-day was extreme, Fahrenheit 100° in the shade; and we could procure nothing to refresh us till late in the afternoon, when, on arriving at a Kozak village, we were furnished with the most delicious cold milk from an ice-cellar, of which I had the imprudence to take too copious a draught, and thereby brought on an ague, which proved so inveterate, that it was nearly a year before it finally left me. As we proceeded over the steppe,

the air from the ground resembled the glow from a baker's oven; but before reaching the station where we intended to stop for the night, the heavens were covered with the most threatening clouds; it blew quite a hurricane; the luxuriant plants which had been completely exsiccated by the heat of the sun, were broken off by the roots, and driven along, or tossed up into the air; while the circulating clouds of dust that were raised at different distances from the road before us, were rolled up in the most curious manner imaginable. The whole scene was strikingly illustrative of the grand imagery employed by the Prophet Isaiah, when describing the discomfiture of the Assyrian army:

Chased like the chaff of the mountains before the wind,
Or like the *whirling dust* before the storm.

Isaiah xvii. 13.

The wind continued great part of the night, and as the only bed we could command consisted of a shake-down of hay, in the shade attached to the stables of the Kozaks, it may easily be conceived that we only enjoyed a partial repose.

Next morning it still blew fresh, but as there was no appearance of rain, we set off at an early hour for *Taganrog*, which we reached about eleven o'clock, after crossing, in a ferry boat, the long liman which here runs up into the country, and forms a narrow isthmus, defended by an entrenchment of ancient origin, but enlarged and fortified in later ages. It is in all probability the Ταφρον, or fosse mentioned by Herodotus; and *Kremni*, Κρημνοί, the principal emporium of the Scythians

in this quarter, must have been situated at or near *Taganrog*, where also some geographers place the village of *Koroia* (Κοροία κώμη), specified by Ptolemy. The town and fort were constructed by order of Peter the Great, in the year 1706, but the latter was again demolished in 1711, in consequence of a treaty with the Turks. From that time the town lay almost desolate till 1769, when it was rebuilt; regular fortifications were erected, and every measure was taken that promised to render it a place of strength and extensive mercantile enterprise. It is built on the high shore of the bay into which the Don discharges itself, and commands an extensive view of the river, and the sea of *Azof*, together with the opposite coast, where, in the evening, the town and fortress of *Azof* presented themselves to our view. That part of the town which is of more modern erection, consists of spacious and regular streets, and a fine large market place. Its inhabitants, about 10,000 in number, belong to many different nations, and have been collected by the prospects of trade, which the situation of *Taganrog* presents to the view of the merchant, and which are increasingly realized from year to year, notwithstanding the inconveniences arising from the shallowness of the sea of *Azof*, and that of the harbour immediately below the town. The shallowness of the latter is so great, that goods must be driven in carts, or conveyed on horseback, several versts into the bay, ere they can be received by the barks, which again convey them to the vessels lying at anchor still farther off. In the year 1817,

not fewer than 1,391 vessels left this port for Constantinople.

During our stay in *Taganrog*, we not only had several interviews with the Governor, in whose cabinet we found a small Bible depôt, and other leading men, but had also the pleasure of meeting the Bible Committee in the grand hall of the Gymnasium, a spacious building, in which a considerable number of boys are taught the languages and the first principles of the most important branches of science. The field of labour marked out for this Committee is almost entirely confined to the town and the small district attached to it; but its members have been distinguishingly zealous, in cultivating that field. Russians, Greeks, Armenians, Tatars, and people of various other nations, have been furnished with the word of God in their vernacular languages. The laudable example of the Governor had been followed by the other members of the Committee, all of whom make it a point to keep a few copies by them, to dispose of as occasion offers. A depôt had been established at the Custom House, and another was about to be formed in the Quarantaine, for supplying the wants of sailors and others who visit the port. Nor had the schools, hospitals, and prisons been neglected. In a word, we found the arrangements of this Committee so complete, that, with the exception of suggesting the expediency of establishing associations in the towns of *Mariupol*, *Rostof*, and *Nakhitchevan*, nothing remained for us to do but encourage them to per-

severe in the good work to which they had addicted themselves with so much energy, and to pray God that he would cause the precious seed of Divine Truth, sown by their means, to spring up and produce an abundant harvest.

CHAPTER XVII.

Leave Taganrog—Armenian Town of Nakhitchevan—Tcherkask—Kozak Bible Society—The Kozaks—Cross the Don into Asia—The Boundary of Asia and Europe—The Volga—Tzaritzin—Sarepta—Moravian Colony, and Missionary Efforts—Kalmuck New Testament—Banks of the Volga—Atel—A Jewish Monarchy on the Volga—Khazaria, and Khazarian Language—Arrival at Astrakhan.

ON the 25th we left *Taganrog*, and, travelling in an easterly direction, north of the mouths of the *Don*, we proceeded as far as *Nakhitchevan*, before reaching which, we passed the fortress of *Rostof*, situated on the *Don*, the cathedral and other edifices of which, reflecting the beams of the setting sun, wore an interesting appearance.

Nakhitchevan is entirely inhabited by Armenians, and is named after a town situated near the *Araxes* in *Armenia*. Its inhabitants were originally inhabitants of the *Crimea*, but emigrated at the same time with the Greeks of *Mariupol*, and have here founded a flourishing town, the appearance and police of which are quite oriental. Within the town are three churches; and at a short distance is a fine convent of free-stone, the seat of an Archbishop, who is, at the same time, Patriarch of

all the Armenians resident in Russia. There is also an Armenian school, and a printing-office, in which elementary books for the instruction of Armenian youth are printed. It has a large Bazâr, and about 12,000 inhabitants. The only house in the shape of a public inn being full, we had little prospect of being able to procure quarters; but were agreeably relieved from our perplexity by the kindness of one of the first merchants, who introduced himself to us in the street, and invited us to his house. Here an excellent supper was prepared for us; and next morning, before setting off, we were entertained with a sumptuous breakfast.

Our next halting-place was *Novo* or *New Tcherkask*, the present capital of the *Don Kozaks*. It is situated at the distance of about six versts to the N.E. of Old *Tcherkask*, on an elevated position on the banks of the *Aksai* and *Tushu*, with a commanding view across the *Don* into *Asia*. Its appearance, from the western approach, is noble, and worthy of the brave people by whom it is inhabited. It is only of recent erection, and is intended to supersede the old town, as a place of residence; which, being situated on a marshy island on the low bank of the river, was subject to great annual inundations. Several of the houses are of stone, and stately in appearance, especially that built for the celebrated *Platof*, and occupied by the present *Ataman*, or Commander-in-chief, of the Kozaks. It has also an elegant cathedral; a gymnasium of a superior description, in which are taught Russ, Latin, French, German, history, philosophy, and mathematics; a large chancery,

hospital, arsenal, and other buildings of public utility.

A severe attack of the ague confined the author to his room the whole time of our stay in this town; but his travelling companions had frequent interviews with the *Ataman*, and attended a meeting of the Committee of the Don Kozak Bible Society, which they described as one of the most novel and interesting assemblies they had ever witnessed. The members were officers, some of them of high rank, dressed in full uniform, and all eager and zealous in their exertions for the prosperity of the institution. Since the formation of the Society, they had collected not less than 33,163 rubles, and brought into circulation about 3,000 copies of the Holy Scriptures. Five shops had been opened for the sale of Bibles, in different parts of the town; and in ten of their most important villages, depôts have been formed for the same purpose, as well as at three other places, and seven of the principal authorities, in different parts of the Kozak territory, had charged themselves to act as gratuitous agents of the Society. But the attention of this Committee has not been confined to people of their own stock: they have also endeavoured to circulate the Scriptures among the Tatars and Kalmuks in their vicinity. The latter people, in particular, have shewn so much eagerness to procure the Gospel in their own language, that they have even paid a silver ruble for a copy. More than one-fifth of those nomadizing in the opposite steppes are able to read; and, as the Kozaks are exceedingly zealous in calling their atten-

tion to the word of God, there is ground to hope that much good will be done, in this way, among these poor deluded votaries of Lamaic superstition.

The *Kozaks* are distributed into eleven grand divisions, and are known by the names of the places or countries they inhabit. These are as follows: 1. The *Don*—2. The *Wolga*—3. *Terek*—4. The *Grebenskie*, or Mountain Kozaks—5. *Uralian*—6. *Siberian*—7. Those of the *Ukraine*—8. *Zaporogian*, near the Cataracts of the Dnieper—9. *Tchornomorskie*, or Black Sea Kozaks—10. *Bugskie*, or those of the Bog—and, 11. Those of *Tchuguief*. All the last-mentioned divisions are only so many colonies or branches of that on the *Don*, which is to be regarded as the prolific parent of the whole race; and which, for riches, influence, and numbers, still maintains a distinguished precedence above the rest.

Mannert, in his *Norden der Erde*, endeavours to prove that the Kozaks are descendants of the Royal Scythians, whom Herodotus describes as occupants of the regions inhabited by the principal division of this people at the present day. It cannot be denied that a variety of particulars may be traced in that ancient geographer which very properly apply to the Kozaks; but the gap that remains unfilled up by history, and the sweeping inundations of Asiatic hordes, more tremendous than those of the mighty Don, which have repeatedly spread devastation and almost total extermination over these regions, must ever leave the subject open to scepticism. The passage in Constan-

tine Porphyrogenitus, which states that “ Beyond Sechia (Ζηχια, near the Chersonesian Bosphorus,) lies the country of Papagia; and beyond the country of Papagia, that called *Casachia*; and beyond *Casachia*, the Caucasian mountains,”* is the first document in which any thing like the name occurs. Constantine lived about the year of our Lord 950, and treats largely of the countries bordering on the Greek empire. The position he assigns the country of *Casachia*, is part of Circassia, or, as it is called in these parts, *Tchercessia*, between which and Tcherkask, the name of the Kozak capital, the reader will perceive a resemblance, which never could be accidental, and which cannot easily be accounted for on any other principle than that of a relationship between its inhabitants and those of Circassia.

The general character of the Kozaks, their features, constitution, and mode of life, at once prove them not to be of Russian origin. They speak, it is true, the Russian language, but not in a pure state; for, besides the predominance of the Little Russian dialect, their language contains a great number of Tatar words, and others of foreign derivation. They are, in fact, a mixed race, made up of Circassians from *Casachia*, Russians, Poles, Tatars, Greeks, and other people; a considerable proportion of whom, especially in the later periods of their amalgamation, being *Malo-Russians*, accounts for the use of the Russ as their colloquial and written dialect.

This amalgamation seems to have been par-

* De Admin. Imper. cap. 42.

ticularly strong in the fourteenth and fifteenth centuries, and was occasioned by the emigration which took place in consequence of the Polish and Tatar conquests, and other troubles within the Russian empire. Crossing the Don, the refugees intermingled with the Circassians in the neighbourhood of the *Kuban*; and receiving continual accessions from the various nations by which they were surrounded, they grew exceedingly powerful, and, in a short time, became so formidable, that, if measures had not been taken to gain them over by presents and flattery, Russia might have found it no easy matter to rid herself of a most dangerous enemy. The old capital was built about the year 1570; since which time the Kozaks have enjoyed a regular political constitution, under the government of the *Ataman*, or Commander-in-Chief.

The number of the Don Kozaks is estimated at nearly half a million. Besides the old and new capitals, they inhabit one hundred and nineteen *Stanitzas*, or principal villages, many of which have other villages attached to them. They are mostly built on the banks of the Don, the Donetz, and other rivers within their territory; and each is governed by its own magistrate, or subordinate Ataman, who is chosen by the suffrages of the people, but subject to the authority of the chancery at Tcherkask.

Their constitution is completely military. Their chief Ataman has the rank of a General, and is appointed by the College of War, to the minister of which department he is amenable. All the

subordinate officers are chosen by the inhabitants of the Stanitzas to which they belong. For the military service, in which they have so greatly distinguished themselves, they are bound to furnish, at all times, an army of 25,000 men, whom they equip and maintain at their own expense; but, in case of emergency, all who are capable of bearing arms must take the field. For this service, they enjoy peculiar privileges, and live, in most respects, as an independent people; yet they are distinguished for their patriotism, and will go any lengths in defence of the Emperor and their native country.

In their persons the Don Kozaks are generally taller than the Russians, and have something strongly Asiatic in their physiognomy. They are remarkable for the cleanliness of their habits. Their houses, which are either built of wood, or constructed of wicker-work, are extremely neat, and bespeak industry, frugality, and plenty. Their principal occupations at home consist in the care of their herds, agriculture, fishing, and weaving. In this last branch the females are remarkably expert. They also cultivate the vine, and their vineyards produce excellent wine, of which the best is a kind of Champagne, known by the name of *Zemliansky*.

Having finished our business in *Novo-Tcherkask*, our travelling companion, Mr. Seroff, parted from us, to return to St. Petersburg; and, on the 30th, we prosecuted our journey eastward, along the northern bank of the *Don*. On the 31st, we crossed the *Donetz*, a little above its confluence

with that river, but very different in size from what we saw it, about three months before, at the town of *Bielgorod*; and stopped all night at the beautiful village of *Troilinskaia*, where we were hospitably entertained at the house of the Ataman. During the two following days our course lay sometimes near, and at other times further from the river; but, in general, at a distance from the villages which are built along its numerous sinuosities. The post-stations, in general, consist merely of four poles, driven into the ground, and covered with reeds, as a shelter for the young Kozaks, who act as postillions; consequently, the traveller can absolutely procure nothing in the way of nourishment. The water, too, in many places, is not drinkable; add to which, the feebleness of the horses, and inexperience of the drivers, and the reader may imagine that, with all our prepossessions in favour of the Don Kozaks, we were heartily tired of travelling through their country. In fact, it required us *six* days to perform a journey which, if we had had Russian horses and postillions, we could easily have accomplished in *three*.

At the station of *Golubinskaia*, on the afternoon of the 3d of August, we passed out of *Europe* into *Asia*, by crossing the *Don*, well known in ancient geography by the name of *Tanaïs* (Τανάϊς ποταμός). It takes its rise in *Ivan-Osero*, a lake in the government of Tula, and pursues its course, first in a southerly, and then in an easterly direction, till it approaches within sixty versts of the *Volga*, where it turns towards the

south-west, and, flowing past the town of Tcherkask, empties its waters, by a number of channels, into the Sea of *Azof*. Vessels of war, of a considerable size, have been brought down the *Don* from *Tavrovsk*, a little below the town of *Voronezh*; but, owing to the increase of sand-banks in various places, it is at present navigable only by barks, or small vessels in ballast. At *Golubinskaia*, it is spread to the breadth of more than a verst, and well answers to the etymological derivation of Dr. Murray, "*Tana*, the spreading or broad stream." Few names, perhaps, have been more generally applied to rivers than the one in question. It is found in *Tanais*, *Danapris*, *Danaster*, *Danubius*, *Dwina*, *Eridan*, *Soadon*, *Donetz*, all rivers in the east of Europe, or in the Caucasus.

That the ancients considered the *Tanais*, or *Don*, as forming the boundary between Europe and Asia, is well known to all acquainted with ancient geography.* In latter times, indeed, the frontiers have been extended by some as far as the river Ob; but most geographers seem inclined to consider the Uralian Chain, the Caspian Sea, and the Caucasus, to be the more natural limits. To this change of division there would be nothing to object, were it borne out by a correspondence in the origin, languages, and character of the people inhabiting the vast steppes between the Don and the Caucasus, and the Caspian and Black

* Τῇ δ' Ἑυρώπῃ συνεχὴς ἐστὶ ἡ Ἀσία κατὰ τὸν Τάναϊν συναπτουσα αὐτῇ. Strabo, Lib. xi. cap. 1.—Τὸν Τάναϊν, ὅνπερ τῆς Ἀσίας καὶ τῆς Ἑυρώπης ὄριον ὑπεθέμεθα. Ibid.

Seas. But from the one extremity of this region to the other, if we except a scanty sprinkling of Russian or German colonists, the military and civil officers, the population is exclusively *Asiatic*, being composed of *Kalmuks*, *Tatars*, *Armenians*, *Georgians*, and part of the *Caucasian* tribes : so that, however plausible a theory we may form on the subject, when sitting at home in our study, it is impossible to enter the ancient *Sarmatian* plains, or maintain the smallest degree of intercourse with its present occupants, without *feeling* ourselves in *Asia*. The proper national boundary, therefore, is described by the *Tanais* ; by an imaginary line from the most easterly turn of that river, to the corresponding projection of the *Volga* ; by the *Volga*, as far as the *Kama* ; and then by that river and the *Uralian Chain*.

The first stage of our Asiatic journey was performed with great difficulty, owing to the depth of the sand on the southern bank of the *Don* ; but, as we advanced towards the *Volga*, the ground began to rise, and, being, mixed with clay, afforded a more compact arena, over which we passed with increasing velocity. About ten o'clock in the morning of the 4th, we gained the grand post-road leading from *Tambof* to *Astrakhan* ; and passing an ancient line of defence, consisting of a high earthen wall, with a fosse, and stretching across the isthmus, between the *Volga* and the *Don*, we entered the beautiful, cultivated country about *Tzaritzin*, intersected by deep woody glens, commencing in the steppe and terminating in the *Volga*. Of this immense river, which we had be-

fore crossed at *Tver*, we commanded a noble prospect from the heights above the town just mentioned; where, after having previously sent off a collateral branch, called the *Akhtuba*, it divides into two grand arms, forming the *Sarpinskoi* island, and, taking a majestic turn, runs in a south-east direction towards Astrakhan. The precipitous bank on which we stood; the town and fortress of Tzaritzin, at our feet; the heavy rolling waters of the Volga, spread out like a sea before us; the islands, meadows, and woods, by which it was variegated; the far-famed Moravian colony of *Sarepta*, in the southern distance; and the extensive plains stretching towards the east, presented altogether a panorama equally unexpected and magnificent.

In *Tzaritzin*, which is fortified, and contains a population of about 3,000 inhabitants, mostly Russians, we dined on excellent sterlet and water-melons, which grow here in such abundance, that a whole cart-load of them may be purchased for a shilling. They are extremely juicy, and as sweet as sugar. Being the most refreshing of any fruit that grows in hot countries, it cannot be matter of surprise that it formed one of those objects of keen desire which the Israelites remembered, when their soul was “dried away” in the wilderness, Num. xi. 5, 6.*

Having once more procured Russian post-horses, we set forward across a deep ravine on the west side of the town; on leaving which, we de-

* Heb. אֲבִטִּיחִים *Cucurbita Citrullus* Linn. They still abound in Egypt. See Gesen. in voc.

scended into the narrow plain, extending between the *Volga* and the adjoining heights, which continue to follow the direction of the river, till they approach the *Sarpa*, a small stream which joins it at *Sarepta*; when they turn round to the southwest, and are gradually lost in the steppe. The afternoon was excessively hot, and we still felt greatly fatigued, notwithstanding the refreshment we had procured at Tzaritzin; but there was something indescribably soothing in the prospect of *Sarepta*, which beautifully opened on our view as we approached it, and inspired us with the delightful hope of enjoying a season both of physical and spiritual resuscitation. Passing the country-seat and village of *Otrada*, the church and houses of which are sweetly surrounded by poplars and vineyards, occupying a break in the eminences to our right, the road led us near a neat little farm, belonging to the Moravians; and about five o'clock we had the pleasure of stepping into the *Gemein Logie*, an excellent inn, fitted up quite in the German style. From the time we left the capital of the Don Kozaks, we had only slept one night in a house, and enjoyed nothing like a regular meal; it may therefore be easily conceived how the comforts of polished life were now doubly enhanced to us.

Sarepta, so called from the resemblance that Scripture name bears to the river *Sarpa*, on which it is situated, was first founded by the Moravian Brethren, in the year 1765, in consequence of an edict issued to that effect by the Empress Catharine. Several companies of brethren and sisters,

having gone out to join the original settlers, the number of its inhabitants soon increased, and, in a short period, it became a very flourishing colony. Its valuable mineral spring, which was discovered at the distance of a few versts from the town, proved an additional source of prosperity; and the number of visiters which resorted thither for their health, rendered it necessary to extend the establishment far beyond what the Unity originally projected. They accordingly erected dwelling-houses, mills, tanneries, and distilleries; planted orchards, vineyards, and culinary gardens; and brought into operation an extensive system of agriculture. The town is regularly laid out according to the plan of the Brethren's towns in Germany, with wide streets; a fine large square, with a fountain in the centre; a capacious place of worship; the houses belonging to the elders, the unmarried brethren, sisters, and widows, and those occupied by the different families, together with the workshops for the different handicrafts carried on in the place. Fine tall poplars line the streets, and ornament the square; and the vineyards and gardens give it an appearance most enchanting to the eye that has been accustomed to wander in vain in quest of a single bush for hundreds of versts in the surrounding steppe.

[This flourishing colony has since been almost entirely destroyed by fire.]

The establishment of a mercantile colony was not the primary object of the Brethren. To this they submitted only as an unavoidable condition, without which they could not effect their design of

commencing a series of efforts for the conversion of the pagan Kalmuks in the vicinity. From their published accounts, however, it would appear that, next to the Nicobar islands, the Sarepta mission has been the most unproductive of any they have established. With the exception of a few girls, who “gave encouraging evidences of a work of the Spirit of God in their souls,”* and who were baptized and admitted into the congregation, they do not appear to have made any converts; and, indeed, they suspended all missionary labours, till the year 1815, when, in consequence of a proposal made by Dr. Paterson, they appointed two brethren, Gottfried Schill and Christopher Heubner, to itinerate among the Kalmuks, originally at the expense of the London Missionary Society. Through the labours of these missionaries, a number of that people were brought to embrace the Gospel; but, on their not obtaining permission from the Russian Government to baptize them, they have again abandoned the mission altogether.

We had here an opportunity of once more meeting Mr. and Mrs. Rhamn, who, on account of Mrs. R.’s ill health, had been obliged to leave an important and interesting field of labour among the Buriat tribes, on the lake Baikal, in Siberia. As Mr. R. had made considerable progress in acquiring the Mongolian language during his stay in that distant region, he found little difficulty on commencing his operations among the Kalmuks—their

* Holmes’s Historical Sketches, p. 448.

dialect approximating so very much to that of the Mongolians. We found him busily engaged in copying Kalmuk MSS., and constructing a grammar and lexicon, with a view not only to facilitate his own labours, but also to lay a foundation for the studies of future missionaries.

This zealous and devoted servant of Christ, by birth a Swede, and a regularly ordained minister of the Swedish Church, has since been compelled to leave Russia altogether, and is at present residing in London, where he is employing his talents in endeavouring to recommend the momentous concerns of religion to his countrymen, and other foreigners to whom he has access.

Into the Kalmuk language a considerable part of the New Testament has been translated by Mr. Schmidt, the Treasurer of the Russian Bible Society, whose residence, at a former period, among the tribes on the Volga afforded him an opportunity of acquiring a knowledge of the language. The work is still in progress; and with the independent efforts of the missionaries in Siberia, whose qualifications for the work are of a very superior order, and who have undertaken a translation of the Old Testament into Mongolian, will, it is to be hoped, ere long, furnish the tribes addicted to the Lamaic superstition with the means of becoming acquainted with divine truth.*

The proximity of Sarepta to the German colonies, planted on the banks of the *Volga*, and its

* For an interesting account of the Kalmuks, see Klaproth's *Travels in the Caucasus and Georgia*, &c. pp. 88—144.

connections with the different Kalmuk hordes which nomadize in the surrounding steppes, rendered it highly desirable, that a Branch Bible Society should be established there; and we accordingly embraced the opportunity of recommending the subject to the Bishop and Elders of the congregation, and pointing out to them the steps it would be necessary to take in order to carry the plan into execution. From the ready manner in which they entered into our views, we had every reason to conclude that the subject would be taken up with zeal.

Having it in view to institute more particular inquiries relative to the Kalmuk nation, language, religion, &c. on our return from Persia, we only remained in *Sarepta* till the morning of the 10th, when we prosecuted our journey towards *Astrakhan*, the route lying sometimes close to the high bank of the Volga, and sometimes at a considerable distance back in the steppe. With the exception of the two fortified towns, *Tchernoiar* and *Jenotaïevsk*, and now and then a Russian village, the inhabitants of which chiefly gain their livelihood by fishing, we met nothing to relieve the eye to our right but Kalmuk tents and herds, or, at distant intervals, a small solitary hut covered with mats, in the fields appropriated to the growth of the water-melon, which forcibly reminded us of the deserted state of Zion, compared by the prophet to *a lodge in a field of cucumbers*, Is. i. 8. On the left we had generally a pleasant prospect of the Volga, here rolling on in one majestic stream, there divided into numerous branches, the banks

of which, and the beautiful islands they form, being covered either with wood, or the richest vegetation, presented a very exhilarating and delightful prospect. Sometimes the postillions drive along the hard sand within the high bank of the river; but we found it extremely dangerous, the left wheels of the carriage frequently approaching within a couple of inches of the water, which, although clear, discovered no bottom.

About twelve versts to the north of Astrakhan, we passed the ruins of an ancient city, in all probability *Atel*, part of the famous metropolis of Khazaria, from which the name was transferred to the Volga, and is the only one by which it is still known to the Turks. These ruins lie scattered in numerous heaps on a gentle eminence of considerable extent, and have likely been still more extensive, previous to the encroachments of the river, which appears to have washed away a considerable part of them. Our attention was first attracted to them by the discovery of bones, fragments of pottery, &c. projecting through the perpendicular bank of sand by which the river is bounded. It has been surrounded by an earthen wall, the remains of which are still distinctly visible, especially towards the south-west, where the place has received an accession of strength from a small lake which here stretches to a short distance in a westerly direction.

According to the Arabic authors, Ibn-Foszlan and Ibn-Haukal, in Jakut's Geographical Lexicon, the city was divided by the river into two parts; that on the eastern bank being chiefly occupied by

Mohammedans and the merchants who resorted thither for purposes of trade; whereas the western division formed the residence of the king and his courtiers, and was garrisoned by a strong body of military. The royal palace stood at some distance back from the river, and the entrance to this part of the city, which was surrounded by a wall, was by two gates, one towards the river, and the other towards the steppe. The *Khazars*, of whose country *Atel* formed the metropolis, are celebrated in history on account of their wars, or alliances with the Greeks and Russians on the one hand, and the Persians and Arabs on the other. In the seventh, eighth, and ninth centuries, they appear to have been in possession of the whole extent of the ancient Sarmatian plains, from the Black to the Caspian Sea, and from the Don, as their general boundary towards the north, to the iron gates of Derbend, which pass was repaired by Anushirvan, or Chosroes, in order to serve as a bulwark against their incursions into Persia. Besides *Atel*, they had three other principal cities, *Belenjer*, *Semiender*, and *Chamlige*, situated between the mouth of the Volga and the southern frontier of the kingdom. Of these the second still exists, and is known by the name of *Endery*, exhibiting at this day a specimen of the same diversity of population for which the Khazarian kingdom was distinguished.

What creates a peculiar degree of interest in regard to this people, is the circumstance of their being subject to a series of *Jewish* kings, a perfect anomaly in the history of the Jews. It is well

known to the learned, that Buxtorf published a Hebrew work, accompanied with a Latin translation, entitled, *Sepher Cosri*, purporting to contain a detailed account of certain disputations between the king of the Khazars and a Jew, on the subject of religion, which issued in the conversion of the king and a great part of the nation to Judaism. The whole has been treated as a fiction; but a more intimate acquaintance with the history of this people, as given by the Arabic writers, has put it beyond a doubt, that whatever there may be of the fictitious in the book, it was originated by a knowledge of the various circumstances connected with the history and geography of these regions, which we cannot easily conceive it possible for the Jews of the west to have been possessed of, except on the supposition of some such intercourse as that described in the preface. It is true, their learned Rabbins were conversant with Arabic literature, and may have read the accounts of the Khazarian kingdom; but the whole statement bears a stamp so completely different from the common style of their writings, at the same time that it agrees with fact, that we must regard it as drawn from an altogether independent source. King Joseph, the thirteenth in the succession of Jewish kings, describes his kingdom, and the place of his residence, in a manner strongly corroborative of the testimonies of the writers above referred to. He specifies the number of cities to be three, but states, that the one he resided in was smaller in size, that it was situated near the entrances of the river (על מבואות הנהר), and that

the river passed through between its walls, which implies the fact stated by Ibn-Foszlān, that it was built on both sides of the Volga.*

Though the greater number of this people were Mohammedans and Christians, yet they suffered their king to profess the Jewish religion; and, as was naturally to be expected, his courtiers were addicted to the same faith. Multitudes of idolaters also abounded in Khazaria; but the professors of the different religions seem to have exercised a greater degree of toleration towards each other, than might be expected in such a remote state of society. The royal title of the monarch was that of *Chakan*, who, by a singular law, was never permitted to reign more than forty years. If he lived a day longer, the courtiers and citizens conspired to put him to death. According to Ibn-Haukal, when a new king, or viceroy was elected, a process of strangling was commenced with him, during which he was asked, how many years he wished to preside over the affairs of the kingdom; and whatever period he specified in the agony of death, was immediately registered, and witnesses taken, so that when he reached it, he was not only obliged to lay aside his office, but to surrender life itself, probably with the view of preventing him from making any use of his acquaintance with public affairs to the detriment of his successor.

With respect to their language, it has been generally affirmed, that it was a dialect of the

* Liber Cosri, Basileæ, 1660. 4. præf.

Turkish, but Ibn-Foszlan expressly declares that the language of the Khazars not only differed from that of the Turks, but that it had nothing in common with the language of any other people.* From Professor Frähn, who is at present engaged in an elaborate investigation of the subject, something decisive may, ere long, be expected by the learned.

On the 13th we obtained a full view of Astrakhan, rising before us on the opposite side of the river, the churches and spires of which, upwards of thirty in number, naturally confirmed the ideas we had previously formed of its importance and extent. As we approached it, other large buildings crowded into the prospect, but nothing looked so attractive as a beautiful monastery, most romantically situated on a small tongue of wooded land, projecting in a simicircular form into the river. At the ferry the river is nearly three versts in breadth, and presents an exceedingly busy scene, the Tatars and Kalmucks, who live on the west side, being continually passing and repassing. About 12 o'clock, we reached the house of the Scottish Missionary Society, where we met with the kindest reception from all the families, some of the heads of which we had known before leaving our native country in 1805, and others we had seen in St. Petersburg, on their way to this town.

* Ibn-Foszlan, p. 585.

CHAPTER XVIII.

History of the Karass Turkish New Testament—Difficulties impeding its execution—Its Character and Dialect—Subsequent Impressions—Orenburgh Tatar Version—Dickson's Turkish Version—Martyn's Persic New Testament—Glen's Persic Psalms—Scottish Mission.

It was with feelings of no ordinary interest that the author entered the gates of *Astrakhan*. For nearly three years his attention had been directed to that town, as the centre of an important sphere of Biblical operations; his furniture and library had been forwarded from St. Petersburg the preceding summer, and commodious rooms in the Mission-house had been kindly allotted for his residence. He was, therefore, naturally anxious to turn his temporary stay in the place to the best possible account, by investigating the state and character of its inhabitants, and the facilities which might be presented for the attainment of his object, by the connections established between them and the inhabitants of different parts of Asia; but he had not been more than two or three days in the town, when he was again attacked with the ague, from which he was but just convalescent. With the exception of a visit, which, in company with his fellow-traveller, and their mutual friend,

Mr. Mitchell, he paid to the vineyard of the Archbishop, whither they were conveyed, after dining with his Grace, he scarcely left the walls of the Mission-house during the period of his stay.

The subjects which principally engaged our attention, were those relating to the translation and circulation of the Scriptures in the Turkish and Persic languages.

Excepting the Turkish New Testament, published by Seaman, in 1666, and certain parts of the same reprinted at Halle about the beginning of last century, no other portions of the Sacred Volume made their appearance in that language, till the exertions of the Scottish Missionaries at Karass were brought to bear on the important object of diffusing the light of Divine Truth among the deluded followers of Mohammed. These exertions were commenced by Mr. Henry Brunton, who having previously spent some time in the west of Africa, had acquired a knowledge of the Arabic, and was thereby, to a certain extent, prepared for the field which he was afterwards sent to cultivate, in the vicinity of the Caucasus. He had only been two years at Karass, when his knowledge of the Turkish was so matured, as to warrant his undertaking a translation of the New Testament into that language. In executing this work, Mr. B. received considerable assistance from the version of Seaman, which may, indeed, be said to form the ground-work of his translation; but he had his eye constantly on the Greek Text, and diligently consulted the English, German, and

such other translations as were accessible in the peculiar circumstances in which he was placed.

It is impossible to take into consideration the next to insuperable difficulties with which the translator and his brethren had to contend, without feeling convinced, that, as it originated in the suggestions of that Divine Agent who worketh inwardly in his servants, directing them to the suitable application of their talents, so it was accomplished by the special aid of his grace, in order to form the basis of a series of operations, which are, no doubt, destined one day to eradicate the noxious weeds of Mohammedan growth, and supply their place with "the trees of righteousness, the planting of the Lord, that he may be glorified." The place at which he was stationed, the character of the surrounding tribes, the unsettled state of public affairs, the distance to which the Missionaries were removed from the necessary materials of typographical labour, the embarrassments in which they were frequently involved, and the limited and continually interrupted intervals of time, which could be devoted to the work, all tend to excite our admiration of the manner of its execution. The houses erected in the colony were by no means of a substantial or comfortable nature; and the printing-office in particular was so superficially constructed, that during the frost in winter, a trough of water, used for wetting the paper, though placed close to the stove, froze into a solid mass in the course of twenty-four hours, and all the iron-work of the press was white with

frost. The cold prevented the ink from spreading properly, owing to which and similar causes, the execution of the press-work was very indifferent. Being often alarmed by the Tcherkessians, the Missionaries were obliged to secure the types by interring them. Add to this, that the workmen were continually changing, so that they never rose higher than learners; and it may safely be affirmed, that there never was an edition of the New Testament, or of any other book, carried through the press under such a multitude of untoward circumstances. The invaluable Missionary, Mr. John Mitchell, who conducted the printing, after adverting to these difficulties, adds, "It is wonderful that we were able to accomplish it at all. Let us give the praise to God, who in his adorable providence enabled us to go through with it!"

In the summer of 1807, an edition of five hundred copies of the Gospel of Matthew left the Karass press. It is printed in folio, and the paper being blue, it presents rather an uncommon appearance. A specimen of it having been forwarded to Britain, it was submitted to the Committee of the British and Foreign Bible Society; which, after its being examined by the Rev. Dr. Clarke, voted a grant of a fount of types to the Missionaries, and a quantity of paper, sufficient to print 5,000 copies of the whole New Testament.

On receiving information of this grant, the Missionaries deemed it advisable not to proceed any further with the printing of the edition in the folio size, but began the Gospel of Mark in octavo, and after completing the remaining books,

reprinted the Gospel of Matthew. Mr. Brunton lived to finish the translation, but the reprinting of Matthew was only commenced, when he was seized with an illness which terminated in his death. The correction of the press now devolved on Mr. Frazer, who made such alterations in the text as were deemed necessary to make it correspond with that adopted in other parts of the volume. These alterations chiefly related to the division of the text into verses, according to a plan laid down by the translator, which differed considerably from that on which the vulgar division is constructed.

The edition appeared in 1813, and the copies soon obtained an extensive circulation among the Tatars inhabiting the southern provinces of the Russian empire. It is to this New Testament that the name of *Nogai* has been given; and I must here acknowledge, that before commencing the study of the Turkish language, I was induced thus to apply it. My visit to Karass, however, and a slight comparison of the different dialects, convinced me, that the dialect in which this version is written, is very different from that spoken by the *Nogai* Tatars. It is, indeed, perfectly intelligible to them, and though differing from their colloquial language, is precisely in the style of such books as are to be found in circulation among the Tatars in the south of Russia. It was not designed by the translator to exhibit the peculiarities of any Tatar dialect, but to form a kind of medium between the more elevated Turkish, and that spoken by the Tatars. It was

accordingly found, that when inquiries were made of people of the different tribes respecting it, some said it was good Turkish, others that it was the Tatar spoken at Kazan, and others, that it was Crimean.

Of the difference existing between the style of the New Testament, and the dialect in use among the Nogais, I received the most convincing proof, from a sermon which I heard preached to a congregation, composed partly of people of that extraction, and who spoke the language. Many of the words and phrases, which were quite familiar to me as existing in the version, I scarcely found it possible to recognize, in the new garb with which they were clothed in a popular discourse.

It may only be necessary farther to observe here, that the New Testament in question has sometimes been called the Turkish, and sometimes the Tatar New Testament. *Tatar* is, in fact, nothing else but *Turkish*, as spoken by those tribes which are generally known by the name of Tatars. How different soever the dialects in use among them may be, they give to them all the general name of *Turki*; and the language, as existing among these tribes, is much purer than as spoken at Constantinople: i. e. it is not so inundated by Arabic and Persic words. The version of the New Testament, consisting chiefly of such words as belong in common to Turks and Tatars, has of late been more generally, and perhaps with greater propriety, designated, the *Tatar-Turkish*.

Of this version, two subsequent editions have

appeared at Astrakhan, whither the printing-press had been removed on the establishment of a new mission here in the year 1815. The former of the two is little else but a reprint of that published at Karass; such alterations as were introduced by Mr. John Dickson, who edited it, are to be viewed simply in the light of a few partial amendments, made without entering into any critical investigation of the text. The typographical execution of the work bears evident marks of improvement in the circumstances of the mission; 5,000 copies were printed on this occasion.

The other edition, published in 1820, was prepared by Mr. Charles Frazer, who, in revising the translation, has accommodated the language to the orthography and idiom of the Kirghisian Tatars, in the vicinity of Orenburgh, from which circumstance it is commonly called the *Orenburgh-Tatar New Testament*. The impression consisted of 5,000 copies.

In the course of the correspondence carried on between Dr. Paterson and the Missionaries, a translation of the Old Testament, to correspond with that of the New, naturally became the subject of discussion; and, as Mr. Dickson had made great progress in the acquirement of the Turkish language, it was strongly recommended to him to undertake it. To this proposal he acceded, and in the course of some time, prepared a version of the Psalms, Job, the Proverbs, Ecclesiastes, the Song of Solomon, and a considerable part of the Pentateuch.

Of the Psalms in this version, two editions

have left the Astrakhan press: the first in 1815, consisting of 1,000 copies; and the second in 1818, consisting of 3,000.

There have, besides, been printed, at the same press, the Gospel of Luke, in an edition of 5,000 copies, in the year 1816; 2,000 copies of the Gospel of Matthew, in the Orenburgh Tatar, in 1818; and in 1819, 2,000 copies of the Book of Genesis, principally taken from the Crimean Karaite MS., but having the order and construction of the words, in some measure, altered to suit the Tatar idioms.

Besides these copies of the Scriptures prepared by the missionaries, and put into circulation among the Mohammedans in these parts, they have published and circulated a prodigious number of catechisms and tracts, forming, with the Scriptures, a total of more than 100,000 copies.

For some years past, Mr. Dickson, who has become quite familiar with the work of translation, has been engaged in preparing an edition of the entire Scriptures, in the Tatar-Turkish language, in a style somewhat more polished than that employed in the version of Mr. Brunton. Having obtained such parts of the Turkish version of Ali Bey* as had left the press at Berlin and Paris, he conceived that, rejecting the in-

* For an account of this version, see the author's "Appeal to the Members of the British and Foreign Bible Society," &c. London, Holdsworth, 1824, 8vo.; and "The Turkish New Testament incapable of defence, and the True Principles of Biblical Translation vindicated; in Answer to Professor Lee's Remarks, &c. By the Author of the Appeal." Rivingtons, 1825. 8vo.

verted and circumlocutory forms, the pompous and high-sounding phrases, and the profusion of Arabic and Persic words, introduced by that translator, correcting the errors with which the version abounds, and employing such words only as would be easily understood by the Tatars, he could elevate the style of his translation a few degrees above that made at Karass, and give it more the turn and air of a native production, than it was possible on any other plan. Of this version, which does great credit to the abilities of Mr. Dickson, the New Testament, and a considerable portion of the Old, is printed; but no part of it has yet been published. In making it, Mr. D. has availed himself of Walton's Polyglott, the most approved modern versions, and such lexicons, and other critical aids, as are in highest repute both in Britain and on the Continent of Europe.

Next to making provision for the supply of the Biblical wants of the Tatars, no object appeared of greater importance than the procuring of the same boon for the Persians, who, in considerable numbers, frequent Astrakhan, and other parts in the south of Russia. It is true, an edition of Henry Martyn's Persic version of the New Testament had been printed at St. Petersburg, specifically with the view of meeting this case; but the egregious blunders with which it abounded, and the general incorrectness of its execution, had led the Missionaries to hesitate whether they could conscientiously proceed in distributing the copies that

had been forwarded to them for that purpose. The result of an impartial investigation, on their part, and that of the Swiss Missionaries, induced the Committee of the Russian Bible Society to order the remaining copies of the impression to be suppressed; it being found that many passages were exhibited in a manner the most blasphemous and absurd imaginable. It is but justice, however, to the character of Henry Martyn to state, that, having carefully collated these passages in the Petersburg edition, with the edition of the same translation taken from the MS. forwarded from Shiraz to India, and printed at Calcutta, in 1816, I only find one of the faults, and that one of minor importance, occasioned by a transposition of letters in one of the words.

Not being aware that any Persic version of the Old Testament was likely soon to make its appearance in India, and feeling perfectly assured that there existed no person in Russia whose talents, and habits of study, better fitted him for the task than the Rev. William Glen, we strongly recommended the subject to the attention of that gentleman, after his return from the Crimea; and ultimately succeeded in prevailing upon him to undertake a version of the Psalms. In preparing this version, Mr. G.'s first business was to give a literal version of the Hebrew text, which he submitted to his Persian teacher, explaining to him the sense intended to be conveyed, when he found it obscure, and pointing out the shades of meaning suggested by the original, in cases where he was aware the Persic word served rather to convey the

general import of the proposition, than the images presented to the mind in the Hebrew. When this was done, the teacher was requested to give as literal a representation of the sense as it was practicable for him to furnish in classical Persic; selecting, in general, words in common use, when they gave the sense, in preference to such as were scarcely known, except among the learned. In revising the translation, Mr. G. endeavoured to introduce greater uniformity in the rendering of words of frequent occurrence, than was found practicable in preparing the first copy. His grand aim was, as much as possible, to combine the literal with the classical.

A copy of this version having been forwarded to the Russian Bible Society, it was submitted to the opinion of the Baron Silvestre de Sacy; but before any communication could be received from him on the subject, the active exertions of that Society had become paralyzed, and, for the present, no measures can be adopted for the printing of the version. It is with pleasure, however, I observe that the Committee of the British and Foreign Bible Society repose that confidence in Mr. Glen's abilities to which they justly entitle him, having engaged him to proceed with the translation of the whole Old Testament into the Persic language.

As noticed above, a branch of the Scottish Mission was commenced in Astrakhan in the year 1815. It consisted at first of Messrs. Dickson

and Mitchell, with their families; but was afterwards augmented by the arrival of Messrs. Glen, Ross, Macpherson, and Selbie. Their field of labour lay partly among the Tatars residing in the suburbs, or in the villages, in the vicinity of the town, and partly among the Persians resorting to Astrakhan for purposes of trade. The reception they met with from the Tatars was far from encouraging. Sometimes they found few of the inhabitants at home; at others, those whom they did meet would scarcely listen to them. Sometimes they treated their message with mockery and scorn; hooted them with the utmost rudeness, and ordered them away. But, on other occasions, they listened with considerable attention; and some, who visited Mr. Dickson, acquired a pretty extensive acquaintance with the doctrine and precepts of the New Testament, though they still appeared as firm as ever in their belief of the doctrines and precepts of the Koran.*

Their labours among the Persians seemed, for some time, much more promising; and the conversion of the noble Persian, Alexander Kazem Bey, has greatly tended to stimulate them to persevering exertions among that people. It must give every sincere friend of the Gospel much delight to learn that, according to the most recent accounts, that convert remains steady in his attachment to Christ, and is making rapid progress in the knowledge and experience of divine things.

* Brown's History of the Propagation of Christianity. Vol. ii. p. 521.

The house purchased by the Scottish Missionary Society, and occupied by its Missionaries, is situated on the west side of the grand square, and is, beyond comparison, the best looking house in Astrakhan. It was built by a Greek, and disposed of by him to the Society, on the most advantageous terms. The ground and first floors are occupied by the Missionaries, and the third supplies room for the domestic chapel and school. In the former of these, public worship is held every Lord's day, and all the members of the missionary family assemble in it for worship every evening during the week. Several of the children had made considerable progress in the Persic and Tatar languages, and some specimens that they shewed us of Persic caligraphy were exceedingly beautiful.

It is certainly cause of deep regret, that the Directors of the Edinburgh Missionary Society should have come to the determination of partially, if not entirely, abandoning Astrakhan as a missionary station. Their want of success has been very discouraging; but if certain causes, which have hung as a dead weight on their missions in Russia, could be effectually removed, and more vigorous measures brought into operation, there are, perhaps, few places which present greater facilities for missionary labour than that town. Of this the Basle Society seem, in some measure, to be aware, and are sending out labourers into that quarter. May their efforts be crowned with an abundant blessing!

The house purchased by the Scottish Missionary Society, and occupied by the Missionaries, is situated on the west side of the Grand Square, and is beyond comparison the best looking house in the district. It was built by a Greek, and the good of by him to the Society, on the most advantageous terms. The ground and first floor are occupied by the Missionaries and the third and fourth floors by the domestic chapel and school. In the afternoon of the public worship is held every Sunday, and all the members of the Society are fully assembled in it for worship every Sunday morning week. Several of the children and young people are present in the Female and Latin languages, and some specimens that they showed me of Latin and English were exceedingly beautiful.

It is certainly true, as they regret that the Directors of the Edinburgh Missionary Society should have come to the determination partially, if not entirely, abandoning Africa, as a mission field. Their work of slavery has been very discouraging, but it is certain that, which they have as a good weight in their minds in regard to the efficacy of the work, and more especially, the progress brought into operation, that the Directors of the Glasgow Society, which present greater facilities for missionary work than that of the Edinburgh Society, are more ready to maintain the same, and are sending out laborers to that quarter. May their efforts be crowned with an abundant blessing.

CHAPTER XIX.

Journey from Astrakhan to Karass—Astrakhan Steppe—Salt Lakes—Kara Nogai Tatars—Bed of the Kuma—Kizliar—Vineyards—Insecurity of the Inhabitants—Kizliar Steppe—Mosquitos—Naúr—Mozdok—Jekaterinograd—Soldatskaia—Caucasian Mountains—Georgievsk—Arrive at Karass.

THE author having sufficiently recovered to admit of our proceeding on our journey, we left Astrakhan on the 2d of September, accompanied by several of our kind friends from the Mission-house; and after seating ourselves once more in the carriage, which was waiting our arrival on the opposite bank of the *Volga*, we proceeded in a south-westerly direction, along a number of small ridges, on both sides of which are inlets of the river, or pools of stagnant water, which are left in the low grounds when the river subsides in spring. Passing a number of salt-lakes, we came to one near the Tatar village of Kurutchkina, which appeared as if covered with snow or ice. It is very productive; and the salt which had been taken from it we found piled up in large pyramids, close to the road. They are covered with earth, to prevent injury from the weather; and are de-

fended from the rapacity of thieves by centinels, or watchmen, at different distances from each other. At the third station, we saw some beautiful objects of chrystalized salt, formed by depositing figures in wood within the margin of the lake.

From this place, the whole way to *Kizliar*, we had Kalmuk or Tatar drivers, who were by no means inferior to the Russians in the discharge of their duty; but their horses were generally in a miserable plight, and, the country being in many places sandy, we did not make that progress which we expected. The post-houses are better than we met with in most parts of the interior; and, with the exception of a few Tarakans, or domestic beetles, which we found at one or two of the stations, we observed none of those vermin by which we had been so much annoyed on the preceding part of our journey. During the whole course of the route just specified, no houses, besides those belonging to the post, were visible. To the north of the ancient bed of the *Kuma*, the steppe consists of nothing but arid and sterile steppes, abounding with sandy hills, many of which were forming by the violent east wind which blew as we passed, and so completely filled up the road, that, in many places, it was with the utmost difficulty we proceeded. To the south, we encountered only a few of these sandy ridges; the steppe gradually improved; and our view, which had long been unrelieved by the appearance of any living objects, was now delighted by the numerous flocks and herds belonging to the *Kara*, or Black Nogai Tatars, one of whose encampments, consisting of

about fifty kubitkies, or families, we left at the distance of half a verst to the left. Of these Tatars, nearly 20,000 nomadize in the steppes to the north of Kizliar and Mozdok; and nearly as many Trukmanns frequent those between the Kuma and Mantish. Why these people are called Kara Nogais we could not learn. Their visage does not exhibit a more sable hue than that of the other tribes; but as they are regarded as the most uncultivated of all the Tatars, the name may have originated in the circumstance, that, in Turkish, the lower orders are called *Kara halk*, or "the black people."

Judging from our maps, we expected to have had to cross several branches of the *Kuma*; but, on arriving at the spot, we were agreeably surprised to find, that no river of this name is any longer known to exist in that quarter. We were shewn, close to the post-station *Kumskai*, the channel in which that river anciently flowed; but, for a great number of years, it has disappeared to the distance of more than a hundred versts back in the steppe.

On our arrival at *Boroxdinskaia*, we found it necessary to turn off the road leading to *Mozdok*, and drive into *Kizliar*, which is fifteen versts distant, in order to procure from the Commandant an order for an escort of Kozaks, at such places along the *Terek* as are considered most exposed to attacks from the Caucasian freebooters on its opposite bank. Before reaching the town, we had to cross two small branches of this river; the ferry-boat at the latter of which consisted of deals thrown

across four small boats, made of the trunks of trees hollowed out, and rounded so as to answer the purpose to which they were appropriated. Close to the ferry, we noticed a mill built on two rafts, and driven by the current, which seems to be a plan well adapted to rivers like the Terek at this place, where there is no fall, and which are liable to rise and subside at irregular periods. The road now led us through the midst of vineyards, of which there are not fewer than twelve hundred around the town; but the discovery that their proprietors, as well as the day-labourers employed in cultivating them, had each a musket slung over his shoulder, forcibly conveyed to our minds an idea of our being in very different circumstances from those promised in Scripture, in which "every man shall sit under his vine, and under his fig-tree, and none shall make him afraid." Micah iv. 4. Our driver pointed out several places to the right, through which the freebooters from the Caucasus not unfrequently make incursions to the north of the Terek. A great part of the country about *Kizliar* being covered with high reeds, it abounds with lurking-places, whence the robbers rush forth, and carry off both men and horses in broad day-light. Owing to the lowness of its site, and the numerous poplars and other trees abounding in the gardens, the town was not visible till we came close to it. On entering it, our first object was to secure lodgings; but we found this a matter of greater difficulty than we had anticipated. After waiting some time in the street, we were obliged to apply to

the Master of Police ; but he was not at home, and there was no person in his office. We next called at the house of the principal Russian priest, but he also was invisible. The Commandant, too, was out of town, on a visit to his vineyard. In short, every person we could at all think of as being likely to assist us was absent. At last, we found out one of the subordinate police-offices, and prevailed on a Georgian, who was connected with it, to ride off in search of quarters. After sitting an hour in our carriage, in the middle of the street, in addition to one we had already spent previous to this stage of our progress, we had the satisfaction of receiving intelligence that he had found accommodations for us, and immediately repaired to the house of an Armenian, on whom we had been billeted. The landlord was absent, and his good lady did not seem pleased, at first, that the police had ordered her to receive us ; but a little conversation soon brought her into good humour. On learning that we came from England, she made the sign of the cross ; but whether it was to try if we would make it after her, and thereby prove to her that we were Christians, or merely to express her surprise at seeing Englishmen for the first time, we did not ascertain. Her husband and sons returned in the evening, and, with the rest of the family, shewed us every mark of kindness and hospitality.

The town of *Kizliar* is built almost entirely in the Asiatic style. The houses are constructed of wattles covered with dried mud. The roofs consist of the same material. Few of the houses have any

windows towards the street; indeed none, but such as belong to individuals who have lived with Europeans, and have tasted some of the sweets of European liberty. Most of the latter description belong to Armenians; but their houses, which are built of wood, come very high, as they are obliged to procure the wood from Astrakhan, to which town it is floated down the Volga and other rivers, from the regions in which it grows. The town is divided into three parts; the town proper, the fortress, and the suburbs. The town itself comprises eight minor divisions, which are inhabited by the following eight classes: Armenians, Georgians, Mohammedan Nogais, baptized Nogais, Kozaks, Kalmuks, Kazan-Tatars, and Circassians. The entire population amounts to nearly 9,000, of which about 1,500 are Tatars. The fortress is regularly constructed, and capable of resisting any attack that may be made upon it by the mountaineers.

Having obtained from the Commandant an *Otkriti list*, or "open order" for Kozaks to escort us along the frontiers, we left Kizliar the following day about noon. Between the first and second stations, our driver, who proved to be a kind of half-witted Tatar, completely missed the track; and it was not till after we had driven backward and forward for nearly two hours, that we again fell in with it. The detention hereby occasioned threw us so late, that we were obliged to stop at the first station we afterwards came to, as we did not deem it advisable to expose ourselves to aberrations in the steppe, especially as we were so con-

tiguous to the mountains of the Caucasus. While contriving how to spend the night at the station, which merely consisted of a low and filthy subterraneous room, the Kozak who was stationed to keep order among the drivers, and procure the necessary escort to travellers, made his appearance with a small tent, which he contrived to erect, by fastening it between the two hind wheels of our carriage, and those of one of the common post-carts, so as to keep it in a state of complete distension above us. Being greatly annoyed by mosquitos, we endeavoured, as quickly as possible, to retire from their attacks; but we had scarcely lain down, when we found that a number had been admitted into the tent while our servant was making our beds. These we at first tried to get rid of by singeing them with a candle, and then by filling our tent with the fumes of tobacco; and succeeded so well by this latter expedient, that, after placing our muskets between the beds, and our pistols under our heads, we endeavoured to compose ourselves to sleep. In about half an hour, however, a German traveller was announced, as desirous of an interview with us; and, while we left our tents for a little, the number of mosquitos that were admitted was so great, that we found it utterly impossible to sleep; so that, after having been sadly tormented by their bites till about one o'clock in the morning, we were obliged to get up, and set forward on our journey. Our faces were swelled to an enormous size, and the pain occasioned by the bites was excessive.

The road led us through a vast number of sandy hills, with here and there some scanty patches of vegetation, on which we found either Kalmuk or Nogai tents, and, in the immediate vicinity, extensive fields of water-melons. On approaching *Naûr*, the sandy hills began to disappear; and when within a few versts of that place, we came to a descent, which conducted us into a level country stretching along the left bank of the Terek, and which seemed to consist of excellent soil; but, to judge from the numerous tumuli, and remains of ancient fastnesses, that are scattered over its surface, it must have been more celebrated for warfare and battle, than the cultivation of the agricultural arts.

We had been given to understand that *Naûr* was defended by a regular fortification; but, on reaching it, we found it consisting merely of a large stanitza, or village of Kozaks, surrounded by a low earthen wall, and a ditch not exceeding in size those generally used for inclosures. We here obtained two Kozaks to escort us to the next station, where we lodged all night in the house of a Kozak. On our left flowed the Terek, in a winding direction; and on our right ran a regular line of heights, which evidently follow the sinuosities of the river, and appear to have served as posts for piquets, or small fortresses, along the Sarmatian frontiers, which it was necessary to guard against the predatory incursions for which the tribes inhabiting the opposite mountains have been notorious from the most ancient times. Numerous hills, or small circular mounts, are also visible on

the south side of the river; but, owing to the distance, it was impossible to determine whether they had been raised for a similar purpose, or whether they were merely sepulchral monuments, of which a great abundance are scattered, in all directions, in the vicinity of the regular chain of heights that have just been described.

The following morning we proceeded, under protection of the necessary escort, to Mozdok, which we reached a little past nine o'clock; and, having procured a fresh order for Kozaks, set off without delay towards Georgievsk, purposing to revisit Mozdok on our way to Georgia. In order to render ourselves as secure as possible, we joined company with a Russian officer, who was travelling in the same direction, by which means we had the protection of his Kozaks, as well as our own. The afternoon being fine, and the road good, we advanced as far as Soldatskaia, the third station beyond Mozdok. On our way, we passed the town of Jekaterinograd, which is strongly defended by a fortress, constructed on the high and precipitous bank of the Malka; and every now and then we were met by piquets, or guards, on horseback, who, on ascertaining that we were not enemies, returned to their posts. The road lay, for the most part, close to the brink of the river, which is here of considerable breadth, and runs with a pretty strong current. On the Russian side, the wood which formerly grew on the banks has all been cut down, to prevent its harbouring the banditti who might cross the stream; but the opposite bank, which is in the possession of the

Tchetchintzi, abounds in forest, which, in some places, extends back to the projecting and lowest range of the Caucasus. Towards evening, we kept a sharp look-out towards the windings of the river; not knowing but some of the daring freebooters might burst forth upon us from the bushes in which they frequently lurk.

On entering *Soldatskaia*, we found it so completely filled with military, that had it not been for the commanding officer, who turned out two of his Kozaks in order to accommodate us, we should in all probability, have found it impossible to procure lodgings. The soldiers were to cross the Malka the following morning, in order to chastise the Kabardians for some depredations which they had made a few days before on the north of the line, and every thing wore the appearance of hostile preparation. Under the impressions naturally produced by the circumstances in which we were placed, we fell asleep, but were awakened about midnight by the sound of a female voice giving the alarm: "*Tcherkess! Tcherkess!*" through the window of an adjoining apartment. We instantly started from our couches, imagining that an actual attack had been made upon the village by the Circassians; but, on enquiry, we found that the word had been used in order to rouse our landlady, whose presence was wanted at a wedding that was being celebrated in one of the neighbouring houses.

On rising in the morning, we obtained our first view of the lofty snow-clad mountains of the Caucasus, rising in the most majestic grandeur

from behind the lower and secondary ranges, which stretch along their base, so as to hide it completely from the view. The first rays of the morning sun were just beginning to be reflected from their summits, and the ruggedness of their structure, together with the altitude to which they raised their bold and pointed tops, presented a scene in some respects novel, though, to my eye, it seemed only an exhibition of the Icelandic Yökuls on a grander scale. What greatly contributes to deepen the impressions of admiration produced on the mind by the first view of the Caucasian mountains, is the suddenness of the transition from the perfect level over which the traveller may have been passing for months, in Russia, without meeting with a hillock to diversify the tedious uniformity of the scene.

Our route now lay across a steppe, which extended towards the north as far as the eye could reach. After crossing a small stream, called the *Podkura*, we came to the *Kura*, which we found flowing through a deep and winding valley, abounding in brush-wood and gardens. Having changed horses at Pavlovskaia, we proceeded forward to *Georgievsk*, which we reached after crossing the *Podkuma*, on the left bank of which it is situated.

Georgievsk is the government town of the Caucasus, but the noble associations which we naturally incline to connect with any thing relating to that majestic name, are far from being strengthened by the appearance of the fortress and the houses of which the town is composed. Its inhabitants being mostly military, who are constantly liable to

change of habitation, they have no inducement to build good and substantial houses; and the prevalence of intermittent fevers, (of which nearly two-thirds of the inhabitants were ill at the time of our visit,) necessarily deters numbers from settling in it. With the exception of the house occupied by the commanding General, the court-houses, barracks, and hospital, all the rest are constructed of wattles, coated with clay, and white-washed. There are two churches in the town, one for the Russians, and another for the Armenians. It is surrounded by fortifications, which appear rapidly going to decay, except on the bank of the river, where it is well defended by nature. The number of inhabitants is estimated at 3,000.

In the evening we waited on his Excellency General Stahl, Commander-in-chief of the Russian troops on the Caucasian lines, and made the necessary arrangements with him for a meeting of the Caucasian Bible Society. Next morning we set off for the Scotch colony of *Karass*, accompanied by our Missionary friends, Messrs. Jack and Galloway, whom we unexpectedly met at the General's, and escorted by a guard of eight Kozaks. The road lay across a rising steppe covered with hay-ricks, leaving on our left a considerable village, inhabited partly by Kabardians, and partly by Abhazians; and after changing horses at the Lyssagorski Cordon, we ascended to an elevated level, having on the left the calcareous mountain Berelik, beyond which, towards the south and west, rose the Meshuka, or Hot Water Mountain, the Beshtow, and others more

diminutive in size; but all combining, by the relative positions, and the distinct peculiarities of each, to present an interesting appearance.

After proceeding to the distance of several versts across this plain, we reached its southern termination, when all at once the colony burst upon our view; the village of Karass, situated on the sloping base of the Beshtow, between which, and the spot where we stood, intervened a fine valley, watered by a beautiful meandering rivulet, called the Yamucha, the verdant banks of which were covered with flocks and herds; while further to the right appeared the Tatar village of Naiman, a name long familiar to us from the published communications of the Missionaries. Descending by a winding path into the valley, we crossed the stream, and reached the colony about five o'clock, where we were conducted by Mr. Jack to his house, in which he had kindly prepared us lodgings during our stay.

CHAPTER XX.

Scotch Colony of Karass—History of the Mission—Its Importance—Missionary Qualifications—Kabardian Village—German Colonists—Hot Springs—Elburz—Mountain Excursion—Acidulated Spring—Karass.

KARASS, or as it is designated in the government papers, "The Scotch Colony," is situated on a gentle declivity, near the north-eastern base of the *Beshtow*, the central and highest of a semicircular range of mountains, occupying the high level between the rivers *Kuma* and *Podkuma*, and forming the terminating projection of the *Caucasus* in this direction. It derives its name from a Tatar Sultan, who, with several of his sons, lies interred a few versts north from the village. When first visited by the Missionaries in 1802, it contained a population of more than 500 inhabitants, all of whom were Mohammedans, natives of the surrounding regions, and speaking six or seven different languages: but in the spring of 1804, the plague, having broken out among the Kabardians and Tatars, made the most dreadful ravages both here and in the vicinity, and, together with the war, almost completely depopulated the neighbourhood, and dispersed the survivors into dif-

ferent parts of the surrounding country. In 1810, the number of those inhabiting the settlement, amounted only to thirty-nine; but since that time it has been considerably augmented by the arrival of German colonists, who are admitted to live on the privileges; and at present the population, consisting of the missionaries, the German settlers, and the ransomed natives, amounts to upwards of a hundred, exclusive of a company of soldiers and a party of Kozaks, stationed here for the protection of the place.

The village consists of one principal street, which is of great width, and is divided in the middle by a small stream of water, and at either end a smaller street crosses it, containing the houses and stables of the military. The dwelling-houses are constructed of wood, and have large gardens attached to them, behind which, a ditch, with a strong dead hedge, surrounds the whole village, for a defence against the predatory attacks of the mountain tribes. Near the middle of the village is a guard-house, before which stands a cannon ready to be used on any case of emergency. On an elevation to the north, the Germans have built a small church, and near the upper end of the principal street, is the house appropriated for public worship by the Missionaries, whose dwelling-houses are in the immediate vicinity.

Attached to the mission are upwards of 7,000 acres of arable land, which government has granted free from taxes for thirty years, and after the expiration of that period, the settlers are only to pay five copecks annually per acre. There are

besides, about 3,000 acres more, which are deemed unfit for cultivation, covered with brush-wood, &c. of which the colony has the free use without ever being subjected to any charge for it. The most of the soil consists of a deep black mould, in many places intermixed with clay and saltpetre. The meadow grounds are extensive, and the grass is extremely luxuriant. The principal crops raised by the colonists are, tobacco, potatoes, cabbages, and various kinds of vegetables, which are disposed of to great advantage at the hot waters in the vicinity. Wheat, rye, and oats, are also raised, but not in quantities sufficient for the consumption of the colony. In good years, the land yields from ten to twelve fold. The climate in general is good, but the seasons variable. In summer the nights are cold, but at noon, Fahrenheit's thermometer sometimes rises to 98° in the shade. Owing to the vicinity of Karass to the mountains, it is subject to fogs and wet weather, but, upon the whole, may be considered as a healthy situation.

The colony is governed by its own laws in every cause of a civil nature, and its affairs are conducted by a Committee of the Missionaries, and a subordinate court, which is composed of three of the Germans, and is charged with the immediate police of the settlement. In all criminal cases, the colony is subject to the usual courts of justice.

The mission was commenced by Messrs. Brunton and Paterson in the year 1802; in the spring of the year following a reinforcement was sent out,

consisting of Messrs. Hay, Dickson, Hardie, Cousin, and Frazer; and in 1805, the Society added to the number, Messrs. Mitchel, Pinkerton, M'Alpine, and Galloway.* Of these, the only persons now remaining at Karass, are Messrs. Paterson and Galloway, to whom the Rev. Mr. Jack has since been added, as pastor of the Missionary Church, and Missionary to the Mohammedans. The rest have either been removed by death, or are labouring in other situations.†

The first object of the Missionaries, on their arrival in these parts, was to acquire the Tatar language, that being most generally understood by the different tribes in the vicinity; to translate the Scriptures and religious tracts into it; and to converse with the natives on the leading doctrines of the Christian religion. Finding numerous obstacles presented to their communication of any thing like regular instruction to those around them, they formed a plan for ransoming Tatars and others who were in a state of slavery; and accordingly, about thirty have, at different times, been brought by this measure, under the immediate care of the Missionaries; but the effects that were expected to result from it not having been realized, and the principle on which it was conducted being disapproved of by the Directors, it has since been abandoned, and the labours of the Missionaries are confined to casual visits to the Circassian, Abhazian, and Tatar villages near

* Brown's History of Missions, Vol. i. p. 535, 539.

† Mr. Jack has since returned to Britain.

the colony, and excursions among the Jambuluk, Jetzan, and Trukman Tatars, the two former of which tribes inhabit the steppe between the *Kuban* and the *Kuma*, and the latter, that to the north of the *Terek*. They have also opportunities of conversing about the Gospel, with such natives as visit the colony; but this advantage has become exceedingly limited of late, owing to the removal of the Tatars to other parts of the country, and the extension of the Russian lines in the direction of the mountains, by which the intercourse between their numerous tribes and the colony is cut off. Hitherto, little real progress has been made by the mission; but there can be no doubt, that were the temporal concerns of the colony entirely abandoned to the care of pious men of agricultural habits, and a sufficient number of able and devoted Missionaries sent to labour among the Mohammedans in this quarter, a very considerable abandonment of the delusions of the Arabian prophet might be expected to ensue. Of the importance of these two subjects, the Directors of the mission cannot entertain too high an idea. Except the Mohammedans behold an exhibition of the Christian system in the holy and heavenly conversation of its professors, or if they have the conviction forced upon their minds, that, in point of moral excellence, the followers of Jesus are not superior to themselves, they never will be persuaded to listen, without prejudice, to the doctrine of the cross.

Nor must those who are sent to labour among them, be men of ordinary talent. The system

which the Missionaries have here to combat, is not one of gross paganism, the absurdities of which may easily be demonstrated to the very senses of its votaries, but it consists of a number of metaphysical subtleties, which can only be exposed by the application of true principles of ratiocination. They should, therefore, be men not merely well instructed in the nature and principles of the kingdom of Christ, but possessed of a manly and powerful intellect, (*πνευμα δυναμεις*,) capable of detecting and refuting all the false reasonings of Islamism, and distinguished by their aptitude to communicate the truth, in a manner suited to the different classes of their hearers. To employ men of weak minds and scanty attainments in such a field, would only be to confirm the enemy in the persuasion that Christianity is incapable of defence.

One radical defect in the qualifications of the Missionaries hitherto sent out by the Society, (Mr. Brunton excepted,) is unquestionably their ignorance of the Arabic language. This has been most severely felt by such of them as are otherwise well qualified for the work to which they have been called, and they now seek to repair it by sacrificing a portion of their precious missionary time to the acquirement of a critical acquaintance with the original of the Koran, an evil which might have been prevented by timely attention to the subject previous to their leaving Britain. What should we think of a Mohammedan Effendi, who should settle in any part of Scotland, and attempt to convince the inhabitants that the doctrines

of the Bible were false, and yet knew nothing of the languages in which it was written? Equally absurd is it to expect that the votaries of a false system will condescend to listen to an exposure of its errors by men incapable of investigating its original documents.

The importance of this position must be the more apparent, when it is considered, that how much soever the Effendies may boast of their knowledge of the Koran, and whatever degree of popularity they may have acquired on this account, it is a fact, that they are in general miserably defective in philological learning. Now we can scarcely conceive any thing more calculated to stagger their confidence in their own system, to shake the faith of their blinded disciples, or to raise in their minds a feeling of respect for the character of the Missionary, and a disposition to give his doctrines and arguments an impartial hearing, than the discovery, that he is better acquainted with the language and contents of their sacred code, than those who professedly make it their study, and submit to its decisions as the infallible source of their creed, and the sole directory of their moral conduct.

It must, however, be at all times kept prominently in view, that the first rate literary attainments in a Missionary, will never compensate for the want of genuine piety, and devotedness to the cause of the Redeemer. Upon this point the Directors of Missionary Societies can never be too scrupulously cautious. Instead of contenting themselves with an unimpeachable moral life, they

ought to have, as far as man can judge, the most unequivocal evidence of vital Christianity. Nor is it sufficient to constitute any man a fit missionary subject that his mind be really imbued with the principles of the Gospel; these principles ought to exist in vigorous exercise, enlightening the judgment with spiritual truth, controlling the will, and regulating the tempers and affections in no ordinary degree. The observation of Mr. Newton, that London Christians require London grace, will apply with tenfold force to those who leave the profusion of Gospel means, and come into immediate contact with error, indifference, and vice. In their intercourse with Mohammedans, every part of their conduct ought to inspire the mind with the feeling, that they are men who are seeking to promote the interests of no earthly establishment, but that they are influenced by a habitual sense of the presence of God, and the importance of eternal things. Their words, their dispositions, their actions, ought at all times to breathe a celestial influence, and impress the minds of those around them with the conviction, that they are really actuated by different principles from other men.

During our stay, we had frequent opportunities of assembling with the missionary families, for the purposes of devotion. Public prayers are made every evening, in English, in the Missionary Chapel; and on the Lord's Day are three services, one of which is for the purpose of prayer, and instructing the ransomed. On these occasions,

I obtained ample proof of a fact I had previously been acquainted with, but which has been obstinately disputed, that the language of the Karass Turkish New Testament, is not written in the Nogai dialect of that language. On hearing it read, I observed that the words of the text were uniformly pronounced, not according to their orthographical value, but in conformity to the peculiar pronunciation of the Tatars who live in these parts. Thus, (ييلان) *ilan*, “a serpent,” is pronounced, (جیلان) *jilan*, (گتورمک) *getürmek*, “to bring,” (گلتورمق) *kelturmak*, &c.

The German colonists have no person to preach the Gospel to them, but meet regularly once on the Lord's Day, when a sermon is read by the schoolmaster, and the other parts of worship are gone through, according to the printed forms common in Germany. At their earnest request, we preached to them during our residence in the place, for which they seemed exceedingly grateful, and expressed an ardent wish that we should recommend their destitute condition to the sympathy of the Missionary Societies in Edinburgh and Basle. The importance of providing these people with efficient means of religious instruction, must be obvious to all who reflect on the influence which their conduct, if not governed by Christian principles, must have in deterring the Tatars from embracing the truth.

On the 26th, while my friends were occupied about some of the colonial affairs, I rode up to the village of *Hadgikabak*, distant about two versts,

to visit a Kabardian Uzden, of the name of Shora, whose acquaintance I had formed at Karass. Being a complete stranger, the inhabitants were surprised to find I had ventured among them quite alone, and seemed anxious to convince me that the confidence I put in them should be answered by corresponding marks of friendship on their part. The young nobleman had been called off early in the morning to act as interpreter to a party of Russians, who were gone in search of some desperate depredators; but I was conducted into his house, and kindly received by his mother-in-law, but his young bride was invisible, and is so, as I was informed, even to her own mother, till the birth of her first child. The other females about the village manifested nothing of that shyness usually characteristic of Mohammedan manners, but stood in the doors of their houses, or walked about without any reserve. Few in the vicinity have enjoyed better opportunities of becoming acquainted with the doctrines of Christianity than Shora, but in spite of the powerful convictions of their truth, which he appears at times to be under, he has not yet professed his belief in the Divine Sonship of Christ. This, indeed, is the doctrine at which the followers of Mohammed universally stumble. They no sooner read the Gospels, than they join issue with the Jews in maintaining, that Jesus assumed to himself the title, "the Son of God," in a sense totally inapplicable to any creature. They perceive it written in legible characters in the very face of the narrative, and it is uniformly one of the

first objections they bring forward against the New Testament.

On the 15th of September we drove in to Georgievsk, and attended the annual meeting of the Caucasian Bible Society. It was held at the house of his Excellency General Stahl, immediately after the celebration of public prayers for their Imperial Majesties, this being the day of their coronation.

Having been joined by our friends, Messrs. Glen and Ross, who arrived here on their way from the Crimea to Astrakhan, we made two excursions to the Mineral Springs, which have become, of late, so famous throughout the empire, and which, from the attention paid by government to the protection, convenience, and accommodation of those who visit them, are likely, in a great measure to supersede the necessity of invalids proceeding into foreign countries for the restoration of health.

Our first visit was to the Hot Springs, situated at the distance of seven versts from *Karass*, and issuing from a narrow ridge of stratified tophus, which stretches in a westerly direction from the mountain of *Meshuka*, and which we reached after crossing the elevated ground that forms the eastern base of the *Beshtow*, and connects it with that mountain. Ascending the south-western termination of this ridge, we reached the bath, which consists of a large wooden house, constructed near the spot where the hot water leaves the rock, and is commodiously divided into a number of apartments, some of which are appropriated to bathing,

others to sweating, &c. The one we used consisted of two divisions : the bath, which is hewn out of the rock, may be about four feet in depth ; and a kind of antichamber, with benches all round, for the accommodation of the guests. The smell of the sulphur ; the rushing of the hot water out of the springs ; the beautiful white calcareous tophus, which is spread over the whole ridge, and descends in smooth curvated lamina into the valley below, presented to the view some faint adumbration of those scenes which had afforded me such exquisite gratification in Iceland, while the towering summits of the snow-clad *Elburz* forcibly recalled to my recollection the *Yökuls*, which I had, oftener than once, found associated with the effects of subterraneous heat. Proceeding further up the ridge, and pursuing a pathway which leads to its junction with the *Meshuka*, we found that it is split into two parts, presenting a chasm of irregular width, and, in some places, of invisible depth, through which the hot water is conveyed to the baths. This cleft is supposed by Engelhardt and Parrot to have been produced by the steam arising from the hot waters ; but others are disposed to ascribe its formation to earthquakes, which sometimes happen in this quarter, and of which some shocks, in the year 1812, affected the principal springs to such a degree, that they ceased for some time to emit their water, but afterwards it flowed as before. At different distances along the south side of this chasm, we fell in with hot springs of various temperature, from 70° to 120° of Fahrenheit, some of which are still used for bath-

ing; and at some distance from the spot where the ridge leaves the *Meshuka*, on climbing a declivitous and woody part of this mountain, we reached a circular aperture or abyss, about fourteen feet in diameter by sixty in depth; at the bottom of which a considerable quantity of water rushed, with a constant but irregular roar, from the interior of the mountain, in the direction of the baths. The sides of this pit are perfectly perpendicular, and that next the mountain rises to the height of thirty feet above the gravel surface of the ground at the opening. We attempted to look steadily down into the awful abyss, but were repelled partly by a sense of danger, and partly by the flocks of wood-pigeons which flew out on our approaching it. These birds build their nests in its sides.

On returning from this interesting spot, we crossed the ridge, and descended into the valley on the opposite side, passing, in our way, several springs, the margin of which was surrounded by sulphureous depositions. In this valley, close to the bath, is situated a small village, built for the accommodation of visitors; and at the distance of some versts stands the fort of *Constantinogorsk*, on the left bank of the *Podkuma*, which flows here at a short distance below the springs, and, after winding round the eastern base of the *Meshuka*, runs between that mountain and the *Berelik* towards the steppe.

The next excursion we made was of greater extent, and afforded us an opportunity of trying the Circassian steeds which we had just purchased for our Persian journey. We obtained

them in one of the neighbouring villages, for eighty rubles each. They were beautiful animals, easily rode, sure footed, and of great swiftness. This latter quality is chiefly esteemed among the mountain tribes, as it enables them to commit their depredations with greater alacrity, and generally to effect their escape when pursued by the Kozaks.

On the 21st of September, after equipping ourselves, and procuring a guard of Kozaks, we set off for the mineral spring of *Kislavodsk*, situated about forty-five versts distant from the colony. On our arrival at the fort of *Constantinogorsk*, we delivered our order from General Stahl, and obtained an officer, with an escort of ten Kozaks, our road lying through a region greatly infested by bold and enterprising banditti from the mountains. At the distance of every two or three versts, we fell in with a piquet of Kozaks, stationed on small elevations to keep a look out into the surrounding country, and give the alarm on the approach of an enemy. On coming within a verst of them, one of the Kozaks mounted his horse, and, riding down into the plain, performed a number of evolutions, which were answered by one of our escort riding off in an opposite direction, and giving a sign, by turning in the same manner. The Kozak from the piquet then came up to us, and raising his hand to his cap, quite in the military style, delivered to one of our number whom he took for the principal person in the company his report that *all was safe*, and that we might proceed to the next piquet without danger. On

the face of the low elevation which stretched westward on our right, we could descry, from the difference in the appearance of the vegetation, unequivocal marks of recent cultivation; and, at different places on both sides of the road, we passed the ruins of houses, and a number of graves, marking the site of a Circassian or Abhazian village. About fifteen versts distant from *Constantinogorsk*, we came to a cordon, situated on the river *Essenshuk*, and defended by a strong wattled fence, where we changed Kozaks, and had our escort increased to the number of *fifteen*, in consideration of the greater danger to which travellers are exposed in the region beyond it. The plain through which we had passed terminated here, and was succeeded by calcareous mountains on both sides of the *Podkuma*, the surface of which was, in general, covered with rich grass, or dangerous thickets of brush-wood; and now and then we had presented to our view a fine exhibition of the lime-stone strata, running horizontally across the face of the hills. On the neighbouring heights Kozaks were stationed as sentinels.

Reaching the summit of a pass on the right bank of the river, we had the grand Caucasian Alp, the far-famed *Elburz*, full in view, at the distance of little more than forty versts due south. Its great height, estimated at upwards of 16,000 feet above the level of the Black Sea; the ever-during snows with which it was clad, and which shone with resplendent glare from the rays of the meridian sun; and the noble sweep of its broad

extending bases, were all calculated to raise in the mind sensations of the grandest and most sublime description. The Snœfell and Orœfa Yökuls, whose size I had admired as stupendous, because they far exceeded any thing of the kind I had previously seen, sunk, in the remembrance, into mere pigmies, in comparison of the gigantic king of the Caucasian range.

In the opinion of the ancient Persians, the *Elburz* (Pers. البرز *Albürs*, from برز *sublime, shining*,) is the highest and most ancient of all mountains in the world; the throne of Ormuzd; the mount of the congregation of the celestial spirits; the pure region of light, where there is neither enemy, darkness, nor death, but all is light, peace, and felicity. Hence the remarkable passage in the *Zendavesta*: “Praise be ascribed to the ever-watchful guardian Mithra, whom the great Ormuzd created to be Mediator on Albordj, (another orthography of *Albürs*,) for the salvation of the innumerable spirits of the earth. Yonder on Alborj is neither gloomy night, nor cold wind, nor heat, nor corruption the effect of death, nor evil the creature of wicked genii: Yonder the enemy dare not ascend, as the domineering lord; for yonder walks the great King—the Sun, who is appointed Amshaspand over all things—the source of peace and life: he walks there for ever. O that I, who lead a pure life in this vast world, may attain to this *Albordj*!” Carde 12.—According to the same mythological system, it was on this mountain that Zoroaster received the law, and to which he retired, after having fulfilled his

mission, to spend the remainder of his existence in the contemplative vision of the Supreme.

Hitherto every attempt to reach this mountain has proved abortive, owing to the savage disposition of the tribes inhabiting the region around its base. It still remains a task to be performed by the adventurous naturalist, when the success of the Russian arms shall have secured a passage to its snows.

Having again changed our Kozaks at another Cordon, we proceeded into a fine valley, beyond which, towards the west, we descried an immense number of hay-ricks, belonging to the hostile Circassians beyond the Russian line. We now forded the *Podkuma*, and ascending its right bank, reached the beautiful elevated plain where Klaproth's party were attacked, and obliged to desist from their attempt to reach the springs. On our left we had mountains of a considerable height; and, towards the west, an extensive view presented itself down the valley, watered by one of the branches of the *Kuma*: but what particularly attracted our notice was, a deep fosse, or entrenchment, which we crossed in the plain, and which seems to have formed an ancient boundary of considerable importance. At a short distance to the right, several monumental stones rise to the height of seven or eight feet above the surface of the ground; but we could not discover any inscriptions on them, from which to gather information respecting the true object of their erection.

Pursuing the road in the direction of the *Elburz*, we reached the fort of *Kislavodsk* about five o'clock

in the afternoon, and easily obtained lodgings, all the company being gone by whom the place had been filled in the summer. Besides the forts, and the adjoining huts belonging to the soldiers, the place consists of a number of wooden houses, built in the valley below, by an Armenian merchant of Astrakhan, for the accommodation of invalids, the number of whom had been so great the past summer, that, for a single room and sleeping apartment, no less a sum than 800 rubles was paid monthly. Close by, at the confluence of the small rivulets *Kosada* and *Elkoshu*, is the famous acidulated spring, called by the Circassians *Nartzana*, "the drink of the giants." The bason of this spring is about fourteen feet in circumference, by twelve in depth. The water, which is perfectly cold, and clear as crystal, is in a constant state of violent ebullition; and is so strongly impregnated with air, that, when bottled and well corked, it instantly breaks the bottles, except they be of uncommon strength. Having been furnished with glasses, we drank a considerable quantity of this natural Champagne; and, to judge both from the taste and smell, it must contain much of the oxid of iron, and a great proportion of carbonic acid. Its strength is said to be such, that in the neighbouring bath, into which it is conducted by a subterraneous pipe, its natural effervescence prevents a person from sinking when lying flat on its surface. Near the spring, on the east side, are some large masses of tophus, exhibiting beautiful petrifactions of leaves, shells, &c.; and, as they evidently appear to have been dislodged from a su-

perior situation, there must have been springs higher up the mountain, at some remote period of time.

In the course of the evening, a considerable party of Kozaks arrived at the fort, from the direction of the *Elburz*, towards which they had proceeded in pursuit of a number of mountaineers that had crossed the lines the preceding day, and carried off a number of horses. We arrived again at Karass the following day.

Before leaving this place, we paid a visit to a small hill, at the distance of nearly a verst from the village, which constitutes the cemetery of the colony, and where lie interred not fewer than four Missionaries, with several females, who left Britain with a view to assist in the evangelization of the Mohammedans. It was with feelings of no common, but melancholy interest, that I had pointed out to me the grave of Douglas Cousin, with whom in early life I had taken sweet counsel about the things of God, and joined in the prayers regularly presented by an association, of which we were members, for the spread of divine truth, and the extension of the kingdom of God among men. At that time, neither of the Societies by which we were sent into Russia had sprung into existence, nor did we entertain the smallest conception that either of us should ever visit these parts. Yet, in the inscrutable providence of God, he was conducted to this scene of missionary labour, and after spending about a year with his brethren, died on the 10th of October, 1804; while, after the lapse of *seventeen* years, I was spared to visit

his grave, and shed a tear over departed worth ! He died, his brethren observed in their letter announcing the event, “like a true Christian.” Being asked, a little before he expired, if he wished any thing to be written concerning him to an old christian friend in Scotland, whom he greatly esteemed ? he thought a little, and then said, with a peculiar and expressive tone : “ Yes ; tell him I died *in the faith—full in the faith.*”

For a detailed account of Karass and its vicinity, I refer with pleasure to the “ Journal of a Tour from Astrakhan to Karass,” by my friend the Rev. Willian Glen. Edinburgh, 1822. 12mo.

CHAPTER XXI.

Return to Mozdok—Armenians—Ossetinians—Spiritual Christians—Town of Mozdok—Passage of the Terek—Alexandrovskoi Redoubt—Caucasian Caravan—Hills of Kabardia—Constantinskoi and Elizabetinskoi Redoubts—Arrive at Vladikavkaz.

ON the 27th of September, O. S., we bid adieu to our worthy host, and other kind friends at Karass, and arrived, in the dusk of the evening, at Georgievsk, where we stopped till noon the following day. We then retraced our steps to Mozdok, accompanied by our friends, Messrs. Glen and Ross, and, on our arrival in that town, took up our lodging in the house of the Jesuits, where we met with the most hospitable treatment from Pater Henry, a character well known to such of our countrymen as have crossed the Caucasus, and have here enjoyed a temporary refreshment, either before or after performing the passage of the mountains. Mozdok has long been the seat of a Jesuit mission. The Catholic church in this place was first erected in 1765, by the Capuchin missionaries, and, on their death, fell into the hands of the Jesuits, whom the Propaganda sent

here for the conversion of the mountain tribes, especially the *Ossetinians*; but, the conversion of this people having been ostensibly taken up by the Greek church, the missionaries have not been able to carry into effect the plans they had concerted. Their attention was next directed to the *Armenians*, in consequence of which upwards of twenty families have been introduced into the Roman communion. According to the accounts given us by the Pater, the Armenians, in these parts, are grossly superstitious. At one of their festivals they sacrifice a sheep, which has previously been fattened on purpose. It is killed, with much ceremony, at the church door, and divided among the worshippers. When any person in a family is taken ill, the Bible, and every kind of religious book, is removed out of the house, in order to propitiate the evil spirit; and sometimes they will place flesh and other articles of food under the floor, to serve as a peace-offering, and prevent any injury being done to the family. They are described as lazy in the extreme, very litigious, and so little inclined to pity, that, should any person who happens to lodge with them be taken ill, they instantly turn him out of the house, lest some plague should be inflicted upon it for his sake.

In Mozdok are three Armenian and four Russian churches, with one Ossetinian place of worship, a little to the west of the town, close to a small village of that people, who have been baptized, and have service performed in their own language, by a Georgian priest who resides among

them for the purpose. The village is, on the whole, well built; the houses are low, but neat and clean. The *Ossetinians* are, in general, short, and somewhat inclined to corpulency. Their dress resembles that of the Kabardians; consisting of a top-coat, reaching to the knees, and pantaloons of coarse woollen stuff, and commonly of a black or light brown colour. They wear on their heads a sheep-skin cap, which fits close, and is almost entirely flat. The females wear their hair in one large plait, which hangs down their back. They have mostly a coarse handkerchief round their head, and go barefooted, with trowsers which descend nearly to the ankles. Their houses are made of wattles, covered with clay. Most of the stables and other out-houses appeared to be plastered with cow-dung. The roofs are all flat, and serve for winnowing the corn.

While visiting this village, we were surprised by the singular appearance of a regiment of females passing through it, sitting four by four, in carts, in which they and their baggage were conveyed. On inquiring, we found that they had come from the government of Woronesh, and were proceeding to join their husbands, who had passed a little before on foot. They had just been married, and were going to form a military colony in the vicinity of the Caucasus, where numbers of the same description have been formed; by which means the Russian power is daily becoming more consolidated in these regions.

The day after our arrival at Mozdok, we received a visit from three members of the Russian

sect of Dissenters, known by the name of *Malakani*, or “Milkites,” but who give themselves that of “Spiritual Christians.” The former appellation is given them by way of reproach, because they make use of milk, and food prepared of milk, during the fasts of the church. They came from a village at the distance of twelve versts from Mozdok, containing upwards of sixty families, who are all of the same persuasion, and enjoy the free exercise of their own peculiar rights, unmolested by the members of the dominant church. In the course of a long conversation, in which they manifested the utmost readiness to satisfy us on every point we proposed, we obtained such information as tended to excite the highest degree of interest in their behalf. We particularly interrogated them respecting the ground of their hope before God; which they declared, in the most explicit manner, to be solely the sufferings and death of the Son of God. They are also sound in the doctrine of the Trinity, believing, as they expressed themselves, in the three hypostases in the Divine Essence. They reject the worship of images, and disapprove of all rites and ceremonies not of divine institution. Having always heard baptism and the Lord’s Supper described by the priests as possessing an inherent power to save the soul, and perceiving no such saving effects to result from the observance of these rites, they have been driven to the extreme of rejecting them, as outward ordinances, altogether; yet they strenuously maintain the necessity and importance of their internal

and spiritual meaning. The first day of the week they keep holy with the utmost strictness, arranging every thing about their houses with such scrupulosity on the Saturday evening, as to leave them at liberty to devote the whole of that day to the important purposes of devotion and edification. Of such importance do they consider it to enter on the duties of that day in the possession of a spiritual frame of mind, that they meet for prayer on Saturday evening, and mutually implore that preparation of the heart which proceeds from God only.

Their public service consists in singing, prayer, reading the Scriptures, and exposition, which last is usually performed by their teacher, or elder, to whom they give the name of "Presviter," and who is only distinguished from his brethren in the congregation by his superior gifts, which, as they expressed themselves, God has put into his heart. Prayer is performed partly on their knees, and partly in prostration. They observe the strictest discipline with respect to any of their number who transgress any of the commandments of Christ. They receive offending members again into communion a first and second time; but, when any have been excommunicated the third time, the door of their fellowship is closed against them for ever. Marriage is solemnized among them in the following manner:—The bride first kneels down in the presence of her father, who lays his hands on her head, and presents a prayer for the divine blessing on the intended union. She is then led to the place of worship, where the

bridegroom meets her, and they join their right hands, promising to each other love and fidelity, in the presence of God and the congregation. The obligations which they thus come under are regarded as binding till the death of one of the parties. The Scripture law concerning adultery they do not seem to understand : when a female has been guilty of this crime, she is expelled from the congregation, but not separated from her husband.

It gave us much pleasure to receive the most favourable accounts of the excellence of their moral character from a Russian officer, resident in Mozdok, who had had every opportunity of becoming thoroughly acquainted with them.

Mozdok is a town of considerable extent, with wide and regular streets, a bazâr, one Russian church, one Catholic and two Armenian churches, a hospital, and quarantine. The number of its inhabitants is reckoned at upwards of 4,000. They consist of Russians, Kozaks, Armenians, Georgians, Tatars, Ossetinians, and Circassians, besides officers, of different European nations, serving in the Russian army. It is the frontier town on the Caucasian line, and is 2,711 versts distant from St. Petersburg. The numerous gardens and vineyards, and the plantations of mulberry-trees for the support of the silk-worm, by which the town is surrounded, give it a considerable degree of interest ; and, being the spot where all those travellers meet who cross the Caucasus, it is generally a place of considerable bustle and noise. The fortifications are in better order than most

to be met with on the line ; but they would make but a sorry defence against a regular army.

On Saturday, the 1st of October, about two o'clock in the afternoon, we left Mozdok ; and, proceeding in a south-westerly direction towards the Terek, we passed, at the distance of about three versts, the quarantine, in which all who pass from the south are obliged to remain a certain number of days, before they are permitted to proceed into the empire. When within two versts of the ferry, we came to a made road, with deep ditches on either side—the first of the kind we had seen since entering the government of Astrakhan ; the roads in which government, and that of the Caucasus, being simply made by the track of the carts ; but they are, in general, equally as good as those that have been made in the usual way. On arriving at the bank of the *Terek*, we were obliged to wait some time, while our passports were being signed, at a small military office established for the purpose ; but we were, in the mean time, greatly amused by witnessing the manner in which the Russians and Ossetinians drive their oxen across the river, which runs, at this place, with considerable velocity, especially towards the southern bank. After stripping themselves to the skin, they drive the oxen into the water, wading after them as long as they can keep their feet ; but, as soon as the oxen begin to swim, they are carried down with great rapidity by the current, and generally endeavour to reach the shallower side of the river, which they have just left. To prevent this, the men plunge in after them ; and,

taking hold of the tails of such as are nearest the bank, or most likely to decoy the rest which are farther in the river, they advance towards the heads of the animals, when they seize them by the neck with one hand, and beat them with the other, in order to keep their heads towards the middle of the river. Sometimes they take hold of them by the horns, while swimming with them, and turn them completely about, by which all the rest of the drove are induced to follow. The time it takes to get oxen across in this way is scarcely credible. Out of eleven, which we saw driven in together, only four reached the opposite bank; the remaining seven were carried down nearly a verst by the current. We were told by an Armenian, who has the direction of the ferry, that not unfrequently both men and oxen are lost in this way.

At the time we crossed, the Terek flowed only in a narrow channel close to the southern bank; but, in order to reach it, we had to ride over a space of more than a quarter of a verst, covered with small stones, and pools of water—the deposit of the river when last swelled, at which time the whole channel, from bank to bank, had been filled. Our horses, which had never been in a ferry-boat before, were rather shy, and it was with some difficulty we got them embarked; but we succeeded in getting them safely to the opposite bank; when, mounting them, we rode across a narrow plain, and ascended an acclivity, which brought us to the *Alexandrovskei* Redoubt, a fortified place, constructed to defend the passage of the Terek.

On application to the Commandant, we obtained quarters in a kind of subterraneous barrack, consisting of a room, about fifty feet in length, by eighteen in width, with bedsteads of wattle-work, raised about two feet from the ground, and extending about six from the wall, along the whole length of the apartment. After enjoying a cup of tea, and having had hay brought in and spread over the wattles, on which to sleep, we were about to engage in evening worship, supposing we were to be the only occupants of the place, when we were molested by a Polish officer who had got intoxicated, and who, we had the mortification to find, was to sleep in an adjacent part of the room. Being annoyed by the noise made, both by this person and a number of Armenians, who followed him into the room, and took possession of the wattles close by us, we threw ourselves down on our hard couch, in the hope that balmy sleep would close our senses upon a scene, which we could not contemplate without feelings of disgust and aversion. In this, however, we were also disappointed, for we had scarcely reclined our head, when we found that we had still more disagreeable inmates than the Polish officer, the place being quite alive with fleas and bugs, the bites of which we were obliged to submit to, till one o'clock in the morning, when the sound of the drum proved as welcome to our ears, as it was no doubt annoying to the soldiers, whom it summoned from their quiet repose, to commence the toils of another day.

We had only an hour to prepare for our march, and as we had never before been subject to military rule, it cannot be matter of surprise that, what with repacking our baggage, and what with preparing and taking tea, we exceeded the time; but the Commandant had kindly provided for our safety, by retaining four Kozaks, by whom we were escorted, and in the course of a quarter of an hour, we came up with the caravan. We now proceeded at a slow pace across the plains till break of day, when we reached the foot of the first range of hills, commonly called the Kabardian Mountains. We had now a full view of our cavalcade, which presented a scene, not only novel and abhorrent, as it regarded the sacred day on which we had entered, but to us, the first thing of the kind we had ever witnessed. At the distance of two versts before us rode two Kozaks, while four or five of the same daring warriors reconnoitered the heights on both sides of the road. A train of infantry, with a band of music, formed the van, and were followed by a cannon, with four artillery-men, and the cannonier with a burning match, ready to be applied at a moment's warning. Next the cannon followed the mail, with a separate guard of soldiers, a colonel of artillery, an elegant carriage, in which rode the lady of a general then serving in Georgia, a number of baggage waggons, and upwards of 350 yoke of oxen, with military stores, which were being conveyed to the different small forts in the Caucasus. In our train were several Armenian and Georgian merchants, some Jews

riding on asses, and a Georgian prince, who was returning from a ten years' exile in Siberia. Another cannon brought up the rear, followed by a double guard; and, besides the force already mentioned, we had an escort of *eighty* soldiers and *fifteen* Kozaks.

After two or three halts, we began to enter the valleys lying between the rising grounds, partially covered with hay on both sides of the road; and at last, came to a very steep ascent, towards which ran a considerable number of intricate glens, that render the place peculiarly dangerous, as they furnish excellent ambushes to the Kabardian banditti who infest these regions. Our Kozaks were now dispatched to reconnoitre these glens, and the surrounding country, from the highest points, and the projecting angles of the hills, and we had not proceeded far up the ascent, when the alarm was given that a party of considerable strength appeared in view. It was soon discovered, however, that it was only a Russian caravan coming from the Caucasus.

On reaching the summit of the pass, we were obliged to make a halt till most of the carts and arbas* came up, and finding that the cattle were much fatigued by the steepness of the ascent, it was deemed proper by our captain, that we should rest here about four hours. From this spot we commanded a most extensive prospect. Towards the north, we had a fine view of the Terek, both above and below Mozdok; the Nogai,

* Tatar waggons.

and Kalmuk steppes, and the Sarmatian plains towards Georgievsk, and the sea of Azof. In front, a beautiful open valley stretched from east to west, bounded on the south by the second range of the Kabardian hills, and at the distance of ten or twelve versts, the fortress Constantinskoi, where we were to spend the following night. It was, however, truly melancholy to cast our eyes across this extensive country, and behold it lying entirely waste, owing to the daring and warlike dispositions of the Kabardians and Tchet-chentzi in the adjacent mountains. The soil is excellent, and would yield in great abundance, if cultivated by the hand of man. We naturally thought of the period when, in consequence of the predominating influence of the religion of Jesus, the earth, even in a literal sense, shall yield her increase; when judgment shall dwell in the wilderness, and righteousness remain in the fruitful field: when no lion or ravenous beast, or men more savage than either, shall annoy the peaceable traveller; but when it shall be intersected by the highway of holiness, in which the ransomed shall walk, and by which the redeemed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads.

Having partaken of such provisions as we had brought with us from Mozdok, we retired into a field of high grass, where we spent some time in religious exercises, and at the beating of the drum, repaired again to our company, and set forward on our journey. From the summit of the hill, on which we had stopped, we descended into

a valley, and after a few halts, occasioned by something going wrong with the carts, we reached the low country about four o'clock in the afternoon. We here passed the site of a large Kabardian village, which was so completely depopulated by the plague in 1806, that scarcely any of its inhabitants survived. Our lodgings in the fort of *Constantinskoi*, where we arrived a little before dark, consisted of an outer room belonging to an officer, in which, on a shake-down of hay, we enjoyed the soundest repose, till three in the morning, when we were again summoned by the drum to proceed on our journey.

Constantinskoi Redoubt is situated on a rising ground, close to a deep gulley, by which it is separated from a neighbouring hill, which presents, on its northern projection, a white stone monument, erected over the grave of some of the native princes.

The morning was mild, with little or no wind, and the moon shone with unusual brightness, to light us on our way. For the first seven versts we had a continued ascent, for the most part across narrow ridges, on either side of which yawned prodigious gulleys, completely overgrown with wood, except within a few yards of the road, where it has recently been cut down by the Russians, to prevent its forming a convenient ambush for the Kabardians, from which they might securely fire on the passing traveller. It is still reckoned a place of great danger, in consequence of which, the guards which protect the caravans are required to be exceedingly vigilant, and ready

at a moment's warning to fire on the enemy. The first part of our company reached the summit of the second range of hills by eight o'clock; but, as the oxen and carts were not all up till half-past three in the afternoon, we were obliged to spend the whole of the intermediate time in waiting their arrival. The hills on which we rested are considerably more elevated than those we had crossed the preceding day. The spacious plain towards the south, is also higher than that on the north side of the range; extends fifty versts in breadth, and upwards of a hundred in length, and besides a fine steppe watered by the Terek, the Kumbalei, and several minor rivers, presents to the view large fields of cultivated ground belonging to the Ossetinians and Ingush, subject to the Russian sceptre.

We had scarcely descended into the plain, when we were overtaken by the darkness of night; and for some time, the only thing we could discern, was the sparks falling from the match behind the cannon, while our ears were stunned by what the Russians very expressively term, "Asiatic music," the squeaking noise of the dry-wheeled arbas, or carts of the Tatars, of which a number had been hired for the conveyance of the military stores. Our situation was now considered the most dangerous of any on the whole road, being in the region which the predatory Kabardians cross when proceeding to their irruptions among the more peaceable inhabitants of the plain.

We reached the *Elizabetinskoi* Redoubt about

eleven o'clock, and the next morning at eight, pursued our course across the gently rising plain, and passed near an Ossetinian village, the inhabitants of which appeared to have reaped an abundant harvest, their yards being well filled with hay and corn stacks. In a short time we came to the eastern bank of the Terek, the channel of which may measure about a quarter of a verst from brink to brink, though, at the time we passed, its waters were confined within a very narrow bed, and followed a serpentine course among the numerous large stones which they make bare, and partly roll along in their progress, when swelled by the melting of the snow. Passing a small ruined fort, bearing the name of Potemkin, we left the caravan, and riding forward with the Kozak officer who commanded the escort, we arrived at *Vladikavkaz* about two o'clock in the afternoon.

CHAPTER XXII.

Visit to the Ingush—The Rev. Mr. Blythe—Ossetinian Ploughing—Nasran—The Ingush—Avenging of Blood—Religious Notions—Habitations—Mausoleum—Ingush Burying Ground—Ingush Mission—Return to Vladikavkaz.

WE had scarcely taken possession of the lodging provided for us in the government house at *Vladikavkaz*, when we were honoured by a visit from the Commandant, Colonel Skvartsof, who expressed his readiness to serve us in any way that we might find necessary during our stay in these parts, and our passage over the Caucasus. Of this kind offer we immediately availed ourselves, and requested an escort to guard us the following day, as far as *Nasran*, the seat of the Ingush mission. Our valued friend, the Rev. Mr. Blythe, who had been appointed to that mission, had been waiting our arrival, and felt truly happy at the opportunity of introducing us, for the first time, into that part of the heathen world, in which he, and his fellow-labourer, Mr. Galloway, who now accompanied us, had, a few months before, endeavoured to plant the standard of the cross.

On the 4th of October, we set out for the country of the Ingush, protected by forty soldiers,

ten Kozaks, and four artillerymen, with a three pounder. At a short distance from Vladikavkaz, we fell in with several Ossetinians, who were busily employed in ploughing the ground. Their plough is nearly twice the size of those used in England, and is drawn by four yoke of oxen: the fore-part resting on the axle of two large wheels. To manage this unwieldy instrument, four people were required; one held the plough, two were guiding the oxen, while the fourth walked beside the ploughman, and cleared away the grass that might collect on the coulter. They had each a musket slung over his shoulder, except the person who held the plough; but he had his so placed on that instrument as to reach it with ease. They were also armed with daggers, girt round the waist. The shepherds are accoutred in the same manner, and none of these tribes leaves his habitation unarmed.

To our right stretched a range of fine wooded mountains, along the base of which appeared a number of delightful spots, with old castles, the white and stately appearance of which reminded us of the ancient mansions of our native land. After crossing the Kumbalei, which flows down a valley between two of the mountains forming the lower range to the east of Vladikavkaz, we came to a strong redoubt, built in the time of Potemkin, but now abandoned, on account of its proximity to Vladikavkaz and Nasran, the distance between which is only thirty versts. It might form an advantageous ambush for the Kabardians, as two or three hundred men, with their horses,

*Haystack and the Northern Ranges of the Tannians as seen from the N.E.
of Macassar.*



may lie unobserved in the deep and extensive fosse by which it is surrounded. Proceeding across the plain, where we observed several large tumuli, we advanced towards the angle of land formed by the junction of the rivers *Sundsha* and *Nasranka*, on which the fort of *Nasran* is built, and which we reached about dusk, after passing a number of Ingush villages on both sides of the road.

We were here conducted by Mr. Blythe to his missionary habitation, formerly a Mohammedan mosque, erected when attempts were made, some thirty or forty years ago, to convert the Ingush to Islamism. It stands, or rather is supported by a number of wooden posts, in a most perilous situation, on the brow of a precipice, composed of clay and gravel, which threatens shortly to dislodge the whole into the channel of the *Sundsha*, which flows below. Yet, perilous as it was, we preferred it to the lodging kindly offered us by the commanding officer, in order that we might enjoy more of the company of our friends during the limited period of our stay. In fact, with the exception of its situation, the mission-house is nearly as good as any in the fort, which, altogether, presents a most wretched appearance.

The Ingush, for whose benefit the mission was intended, form part of a numerous tribe of that name, inhabiting the deep valleys of the mountains behind Vladikavkaz, to the east of the road leading through the Caucasus to Georgia. Having, by some unknown cause, been obliged to leave their mountain recesses, they settled about fifty years ago at the

foot of the mountains, in the great plain near the Kumbalei; but this situation they again abandoned, and settled in this part of the country, in consequence of some advantageous proposals held out to them by the Tchitchians, a Mohammedan tribe in the vicinity, whose Effendies endeavoured to bring them over to the faith of the Arabian prophet. In this object they completely failed, and so exasperated were the Ingush at the haughty and violent conduct of the Effendies, that open hostilities broke out between them. The Tchitchians, sure of victory, brought into the field a great number of waggons, in which to convey the female prisoners; but the Ingush, having called in the Russians to their assistance, completely routed their faithless neighbours, and with the exception of some skirmishes, which occasionally take place between them and the Kabardians, who molest their flocks from the north side of the plain, they have not been since disturbed by any external foes. This exemption, however, from attacks from without, has been, and still is, nearly counterbalanced by intestine broils, and the bloody revenge of personal injuries. The Ingush are naturally of a high independent spirit, incapable of bearing an affront; and the most trivial circumstance is often sufficient to produce quarrels, which seldom terminate without murder. Adhering tenaciously to the oriental law of "blood for blood," they never rest satisfied without avenging the death of their relatives, and the principle is followed out in their generations, till it effects the death of the murderer, or one of his descend-

ants, on whom he is supposed to have entailed his guilt. The Missionaries were acquainted with a young man of an amiable disposition, who was worn down almost to a skeleton, by the constant dread in which he lived, of having avenged upon him a murder committed by his father before he was born. He can reckon up more than a hundred persons who consider themselves bound to take away his life, whenever a favourable opportunity shall present itself. There is scarcely a house in which there is not one implicated in something of this nature, on which account they never appear without a loaded gun and sword. They also wear a shield, made of wood or strong leather, and surrounded on the outside with iron, in the use of which they are very expert.

According to the investigations made by Mr. Blythe, the Ingush believe in the existence of God, as a pure spirit, whom they call *Dalle*; a plurality of demons, who sometimes assume a visible shape, and appear as armed men, with their feet inverted; the immortality of the soul; the resurrection of the body; and the temporary punishment of the wicked in a future state. They have a daily form of prayer, and repeat benedictions at meals. That their ancestors, at some remote period, have made a profession of Christianity, most probably according to the forms of the Georgian or Greek church, may be concluded from the veneration in which they still hold the remains of churches and monasteries in the Caucasus, and their worshipping the images which are still visible on their walls. They keep fasts about the same time with

the eastern Christians, and rest both on the first and third day of the week.

Polygamy obtains among them, but the state of the females is not so servile as among their Mohammedan neighbours, nor are they under any kind of restraint in the way of ordinary intercourse. They punish adultery with great severity, both parties being put to death. They are fond of dancing, but it is an established custom among them, that the sexes never dance together.

From the summit of the fort at Nasran, an interesting view of the Ingush country is presented, consisting of hill and dale, with nearly seventy villages scattered about in every direction. Direct in front is a grassy mountain of considerable size, which we would fain have ascended, but the risk was considered too great. The prospects which it opens into the recesses of the Caucasus, are said to be in the highest degree picturesque and sublime.

Most of their houses are surrounded by a wattled inclosure, which forms a kind of court, and contains the dwelling house, stables, corn-stacks, &c. The houses are built as near each other as the separate inclosures will allow, and at short distances, castles, or "towers of defence," have been erected, built partly of wood and partly of stone, into which they may repair in case of a hostile attack. The entrance to these towers is near the summit, which they reach by means of a ladder, to be drawn up after them, so as to cut off all further communication. They have these for-

tresses well stored with stones and other missiles, with which they annoy the enemy below.

The houses are built of wood, plastered with clay, and beautifully white-washed with lime. The fire-place, in the wall on one side of the room, we found well executed, and much resembling what is exhibited in neat country cottages in England. The roofs are flat, after the manner of the orientals.

The sorts of grain raised by the Ingush are millet, wheat, and Indian corn, which they prepare in various ways for household use. At one of their houses we were invited to taste their brandy, but found it very weak, and possessed of a disagreeable taste.

Observing a remarkable monument, on a rising ground some versts to the north-east of the fort, and having been informed that it was held in great sanctity by the Ingush, we obtained a guard from the Commandant, the day after our arrival, and went to visit it. On reaching the place, we were surprised to find it consisting of a regular heptagonal edifice of twelve feet in height, with a cupola rising six feet above it, and a portico, facing the south, in which is a door four feet in height by two in width. In the interior we found four lamps of Grecian workmanship, fixed in different corners of the ceiling; and, in the floor, we discovered a large aperture, which narrowed as it descended, and, on examining it by the light of a torch, we found it blocked up by a stone, yet evidently serving as an entrance to some subterraneous apartment. Having got two of the soldiers to

clear the passage, and perceiving that the pavement of the gloomy vault was only about five or six feet from the aperture, we descended, one by one, the opening being only large enough to admit an ordinary sized person with some degree of difficulty. We now lighted two more torches, when we instantly discovered three dead bodies, lying in open coffins, side by side, with their feet towards the east. They appeared only partially decayed, and were hard to the touch, as if mummied by the subterraneous atmosphere. The silken shrouds by which they had been covered were all in tatters; but the wood of the coffins was quite fresh. Two of them were female bodies, and the other was a male. On turning to the opposite side of this dormitory, we were not a little struck on finding a hare and a greyhound lying beside one another, in the same shrivelled state with the human corpses. How they came here, it seems difficult to divine, except they may have been deposited by those who buried their dead in this mausoleum, as emblematical of the extinction of that enmity in the grave, which so often leads man to hunt his fellow to its very brink.

On the front of the building are three inscriptions in Arabic characters, but so ill-formed, and defaced, that we found it impossible to decipher them. From this spot we had a fine view down the valley of the Sundsha, in the direction of which appeared Ingush and Karabuluk villages as far as the eye could reach.

In the afternoon, we proposed crossing the

river, for the purpose of visiting a fine large Ingush village, on the rising ground opposite to the fort; and, as we wished to see the natives, unaccompanied by any guard whereby they might be intimidated, or by which our intercourse might be subject to some degree of restraint, we begged the Commandant to permit us to go alone, under the guidance of our friend Mr. Blythe, who possessed their entire confidence; but our entreaties were in vain, on the ground that the risk was too great, and that he was answerable for our lives. Escorted, therefore, by a number of Kozaks, we forded the river, and, ascending the hill, rode directly to an extensive burying-ground behind the village. The graves are distinguished, partly by a kind of sepulchral monuments, consisting of a whitewashed stone wall, from four to six feet in height, and partly by long wooden posts, indicating the graves of such as have fallen in battle, or in any of those frays which are so common among this people. Beside these posts, branches of trees, with a number of twigs, are stuck into the ground, to serve as an emblem by which intimation is given to the spectators that, though the deceased have no power to avenge their own death, it will be inflicted by the branches of their family. Conceiving that we had some hostile designs, or, at least, that we intended to commit some act derogatory to the honour of their fathers' sepulchres, the whole village rushed out upon us; and, if our interpreter, who was a baptized Ossetinian, had not satisfied them respecting our object, the consequences might have been of a very se-

rious complexion, as our guard of Kozaks could never have withstood so strong a body as that mustered from the village. They were completely armed; and had each a couple of small canes, tied together near the middle, which they stick in the ground, and on which they poise their muskets, so as to take a surer aim.

The Ingush Mission was begun in the summer of 1821, and, during the short period of its continuance, presented as flattering prospects as could rationally be expected for the time. Mr. Blythe succeeded in completely gaining the confidence of the people, and, on his part, formed a warm attachment to them. Having some knowledge of medicine, he went among them, visiting their sick, and was very successful in administering to their bodily relief—a circumstance which had a powerful effect in attaching them to him, and which shews the vast utility of missionaries being skilled in the healing art. One day, one of his patients, whose leg he was rubbing with a liniment, exclaimed, “Where is he from? and what am I, that he should take so much care of me?” Such is the effect of kindness, in winning the hearts even of savages and barbarians.*

At the time we visited him, Mr. B. had made considerable progress in acquiring a knowledge of the native language, and, had he been permitted to stay, would, no doubt, in the course of a few years, have enriched it with a translation of

* Brown's History of Missions, Vol. ii. p. 529.

the divine oracles ; but, in the beginning of 1822, he most unexpectedly received orders from the Governor-General to quit the place, to the great regret both of himself, and the poor benighted Ingush, who were thus once more abandoned to all the horrors of their pagan state. If we conceive such an exalted idea of the man who is honoured to be the first herald of divine mercy to a heathen people, what aggravations of guilt must we attach to him who shall wilfully shut the door through which the Gospel was being introduced, to deliver them from the power of darkness, and turn them from the slavery of Satan to serve the living and true God !

The following morning, when about to return to Vladikavkaz, a messenger arrived, with the intelligence that the Kabardians had been seen collecting in considerable numbers in the vicinity of the mountains, and that it was conceived they designed to intercept our passage. The Commandant was induced by this information to detain us till near eleven o'clock, and seemed, indeed, very unwilling, even then, to allow us to depart ; but the Captain who had the command of our escort insisting on returning that day, we at last set off, and were accompanied by several very intelligent Ingush, with whom we had much interesting conversation, carried on partly by signs, and partly through Mr. Blythe as interpreter. The questions they put to us, and the remarks they made relative to the common ties of humanity, proved them to be of a shrewd and ready habit of mind. One

of them, pointing first to us and then to themselves, said, "You *Inglish*, and we *Ingush*," and then, raising his hand first to heaven, and afterwards to themselves and us, added, "*Dalle* made us both."

By the protecting care of our heavenly Father, we arrived in perfect safety at Vladikavkaz about four o'clock in the afternoon.

CHAPTER XXIII.

*Leave Vladikavkaz — Novinka — Balta — Maximka — Lars —
Porta Caucasia — Dariel — Kasbek — Kobi — Cross Mountain
— The Aragon, or Aragvi — Kashaür — Passanür — Ananür —
Dushet — M'zhet — Tiflis.*

At an early hour in the morning of the 8th of October, we began to prepare for our journey across the Caucasus. From Mozdok to Vladikavkaz, we had had our baggage conveyed in a cart; but, it being deemed preferable to employ horses for that purpose after leaving the latter fort, we availed ourselves of the order with which we had been kindly furnished by General Stahl, and bespoke three Kozak horses, for which we were to pay at the rate of twelve copecks per verst. Our guard having been put in readiness to march, we left *Vladikavkaz*, about nine o'clock, in company with an Abhasian Prince, and a Greek Archimandrite who accompanied him, whose monastery lies in that part of Abhasia which belongs the family of the prince. His Highness was a young man of about twenty years of age, of a very prepossessing appearance, and was returning from Petersburg, where, for eight years, he had been

enjoying all the advantages of an European education.

Having crossed the Terek, by a wooden bridge in front of the fortress, we proceeded southward, across a level tract on the left bank of the river, which seems to have given it its present appearance by ancient inundations, in consequence of which the inequalities have been gradually carried away, till it has settled in the deep channel in which it now flows. On both sides rose three primary and lower ranges of mountains, partly overgrown with wood, and partly with grass, and gradually preparing the traveller for the more elevated and majestic scenes which they soon disclose to his view.

At the distance of seven versts we came to *Novinka*, a small fortified place, chiefly inhabited by Ossetinians; and, a little further on, we arrived at what may properly be called the key of the Caucasus—an Ossetinian castle, strongly built of stone, square in form, with a tower at the south-east corner. The wall by which it is surrounded may be fifteen feet in height. It belongs to a *Mirza*, or Ossetinian prince. Between this castle and the boldly-terminating projection of the adjacent mountain, there is only space left for the road, so that the pass might be defended with the greatest ease. It is, most probably, to this place that Procopius gives the name of *Porta Caspia*, beyond which, towards the north, lay the tract inhabited by the Hunnish tribes, whose country extended to the Palus Mæotis. Entering this narrow pass, we were at once admitted to the

contemplation of some sublime specimens of the wildness and grandeur of Caucasian scenery. Immense beetling mountains overhung us, on the right; while close below us, to the left, flowed the Terek, with turbulent rapidity, towards the plain. Against its encroachments the road is frequently defended by strong embankments, consisting of large stones, interlaid with branches of trees, by means of which they are made to cohere with each other.

Balta, the second little fort, where it was necessary for us to shew our passports, and obtain a fresh supply of infantry, lies in a very pleasant situation, on the brow of a rising ground, occupying the space between two high mountains, and which, stretching a considerable way back, forms a fine fertile valley for the use of the flocks and herds belonging to the inhabitants. A little further on, we came to a very narrow defile, where the road has been cut entirely out of the solid rocks, which here rise to a great height overhead, while the waters of the Terek dash, with resistless fury, beneath the feet of the traveller. This place was formerly defended by the Ossetinians, once the lords of these mountainous regions; and, in consequence of the treaty made with them, when they became subject to Russia, every merchant who passes with goods is still obliged to pay the sum of forty rubles in paper money.

The road to *Maximka*, the third redoubt, lay, for the most part, up the bed of the Terek; and being very stony, our horses made but slow progress. Opposite to the fort appeared a fine castle,

belonging to an Ossetinian tribe called the Yeratshi; and the mountains on both sides of the river, though exhibiting little or no wood, abound in the richest grass to their very summits. Their sides are exceedingly steep; yet we could descry hay-ricks at the height of more than two thousand feet above the Terek, where it seemed scarcely possible for any human being to maintain a footing. Much of the hay is conveyed down on the backs of asses; and from such places as are inaccessible even to that animal, it is let down on a kind of sledge, with ropes, as soon as the winter snows begin to cover the mountains.

We had now a short ride to *Lars*, which consists of an old castle, with an Ossetinian village at the foot of it, and a Russian fort, with barracks, considerably up the face of the adjoining mountain. As we were admiring the ruins of an ancient tower, which has been built on the angle of a projecting mountain, to our right, and just as we were turning the rocks below it, we were struck by Lars bursting upon our view, stretching so completely into the Terek, and met by the nearly perpendicular mountain on the opposite side, that our road seemed entirely blocked up. Turning the castle, however, and climbing by a circuitous and very acclivitous road, we reached the redoubt, where we resolved to stay all night, and were kindly accommodated by the commanding officer with the use of his rooms. While tea was preparing, we went down to pay a visit to Jan Koff Mirza, the proprietor of the castle; but, on entering the gate, we surprised his wives, who



E. H. Del.

Opshian Village and Torheps of Lars.

London. Published by J. Nisbet, 21, Berners Street, May, 1826.

had been enjoying a little fresh air in the court, and who, the moment they discovered us, fled to some distant part of the edifice, as if they had been pursued by a party of mountaineers. Two or three female slaves remained behind, the most aged of whom seemed quite to enjoy the surprise by which the ladies of the harem had been overtaken. We made signs to the old slave that we wanted to see the Mirza; but, not understanding us, she sent for an Ossetinian, who spoke Russ, by whom we were informed that the proprietor was gone to Vladikavkaz. We then sent a message to his principal wife, asking leave to see the castle; but she sent us back word that "she was in fear;" on which we immediately retired, but were followed by the young Mirza, a lad of about twelve years of age, with a fine open face, and large expressive eyes, than which more beautiful never graced the human countenance.

On the 9th, we passed the narrowest defile of the Caucasus—the *Porta Caucasica* of the ancients. The whole road from *Lars* to *Dariel* exhibits scarcely any thing but the most tremendous precipices on both sides, forming the termination of mountains between three and four thousand feet in height above the bed of the Terek; and which, in many places, project so much forward, that all further progress seems impossible. About half way, the road led us through a long gallery, cut out of the solid rock, with here and there arched openings towards the Terek, which flowed immediately at the bottom of the precipice, up the face of which the half subterraneous passage has been

cut out. We were here detained a considerable time by a number of carts with goods, that blocked up the passage; and it was not till a number of soldiers, who were repairing the embankment of the river, arrived to assist the horses, that they proceeded up the defile. For upwards of two months the passage had been entirely stopped, in consequence of a large avalanche having been thrown down, from one of the adjacent snow-mountains, into the Terek, by means of which its waters were dammed up till they forced a new channel, to the total destruction of many parts of the road. Such travellers as ventured across the mountains, during this period, committed their horses and baggage in charge to the Ossetinians, who led them round by some circuitous and dangerous paths; while the travellers themselves were conducted by a nearer route, yet at the great risk of their lives, as they had often to be let down snowy precipices, by means of ropes suspended from the summit.

Having cleared the carts, we rode forward to *Dariel*, deeply interested by the wild sublimity of the mountain scenery; and still more by the discovery of the ruins of an ancient fort, on a projecting rock on the west side of the road, which we concluded to be part of the works constructed to defend the famous Iberian or Caucasian gate. A little further on, opposite to the small redoubt of *Dariel*, are the remains of a fine castle, of superior workmanship, on a kind of half detached rock, the only way to which has been by a nearly perpendicular stair, hewn out of the rock,

the base of which is at present washed by the Terek. Where the iron gates, mentioned by ancient geographers, were fixed, cannot now be ascertained; but it is most probable it was about this place, and it is likely this very castle was that to which they gave the name of *Cumana*, or *Cumania*.* The whole of this narrow pass may be about six versts, exactly the distance of the fifty stadii specified by Procopius, in his description of the place.

At twenty minutes past twelve we entered Georgia, by crossing the Terek by means of an excellent bridge, and kept on the east side of the river all the way to *Kobi*, where it first approaches the road after its descent from the Alpine glaciers to the right. From *Dariel* to *Kasbek*, the road greatly improved; only it lay at times across immense hills of grit and debris, which have been washed down by some extraordinary exundations from the mountains. Some of these beetled over our heads in the most horrific manner:

——— duris cautibus horrens
Caucasus.

After ascending a considerable rise, almost entirely covered with debris, we reached the village

* The account given by Pliny most aptly applies to the above-mentioned place: "In the country of these people are the Caucasian gates, which by many are very erroneously called the Caspian—a prodigious work of nature, between abrupt precipices, where are gates closed with iron bars, under which runs the river *Diri* (*Terek*?) *Coloris*. On this side of it, upon a rock, stands a castle, which is called *Cumania*, and is so strongly fortified, as to be capable of withstanding the passage of an innumerable army."—Klaproth's Travels, p. 377.

of *Kasbek*, and, after some delay, obtained lodgings at the house of a late General of the same name. It more resembles a fort than a house, the court being surrounded by high and strong walls. Our apartment faced the Terek, and appeared to be the room allotted by the General for the reception of officers. Two large sofas, with a coverlet to each, a bed, and a table, was all the furniture it contained. The walls were white-washed; and the ceiling, which was supported by massy beams, exhibited a very ludicrous appearance, being painted alternately with red, green, and Prussian blue. Our landlady, who was invisible, lived in the opposite corner of the court; and adjoining her apartments were those occupied by the relatives of the General, the slaves, &c. The roof of this part of the house is flat; and, besides serving the purpose of drying fruit, &c., it is used by the family as a place for lounging, and observing what is going forward in the village. The walls, like those of all the houses in this quarter, the government-buildings excepted, are built of a kind of shistose stone, which easily splits into convenient pieces, and is piled up with small stones, filling up the interstices without any thing like mortar. The village presents an odd appearance, abounding in flat-roofed houses, which are mostly divided into two stories, the upper of which is occupied by the family, and the more domesticated animals, and the lower by the horses, buffaloes, &c. Several towers in the upper part of the village indicate the conviction some of the inhabitants entertain of the necessity of a place of

refuge, in case of an attack from the mountaineers; though, we should suppose, the existence of a Russian garrison might remove all their fears.

Close to the house of Kasbek stands a small neat church, erected at the General's expense, by workmen brought on purpose from Tiflis. It is built of argillaceous porphyry, found in a mountain on the opposite side of the Terek. The stones are hewn square, and properly joined with mortar. The roof consists of the same material. The interior is very simple, and forms a striking contrast to the gorgeous appearance of most of the churches in these parts. An inscription above the door intimates that it was begun to be built in 1809, and finished in 1814. It is dedicated to the Sacred Trinity, and the Archangel Michael; and exhibits inscriptions in Russ, Georgian, and Armenian. At the west end of the church is a steeple, standing by itself on six pillars, which we took for the belfry; but the soldier who shewed us about, assured us it was raised over the mortal remains of the General. The whole is stated to have cost 50,000 rubles.

Direct in front of the village, towards the west, rises the majestic *Kasbek*, the snow-mountain next in point of height to the *Elburz*, and which, with its towering neighbour in the west, and the long intervening range, partly rocky, but mostly covered with perpetual snows, presents so noble and sublime a prospect, as seen from the plains between Georgievsk and Mozdok. In the evening, we obtained only partial views of this immense Alp, owing to the clouds which were incessantly

passing between; but the following morning all was clear, and we had it full before us, robed in dazzling majesty. Its higher peak (for it exhibits two, as seen from the north,) has never yet been reached by any traveller. It was attempted by Engelhardt and Parrot; but they were obliged to desist, after having nearly attained the goal of their wishes, by the dreadful storms, which threatened to dislodge them into some of the profound gulleys below. According to their barometrical observations, Kasbek is 14,400 feet above the level of the Black Sea.

A very prominent object in the prospect is a church, built in honour of the Trinity, on the summit of a high mountain, apparently covered with grass, by which a part of Kasbek is hid from the view. Service is only performed in it once a year, when a vast concourse of people ascend the mountain to perform their devotions, which are deemed the more sacred and meritorious, in consideration of the great toil occasioned by the ascent.

We left *Kasbek* in company with two Kozak officers, who proceeded with us as far as *Kobi*, which lies about sixteen versts further up the mountains. Forging a river which flows from the eastern mountains into the Terek, we came to an elevated plain, consisting almost entirely of cultivated fields. On the opposite side of the valley, a number of Georgian and Ossetinian villages presented themselves to the view; while to our left, on the bold summit of a rock, rose the stately ruins of an ancient nunnery, defended



Haystack as seen from Haystack Village.

London, Published by J. M. Stobbs, 21, Darnley Street, May 1826.

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by a strong castle, and seemingly communicating with a number of cells, in the front of a neighbouring rock. The place is called Zion. A little before reaching *Kobi*, as we descended into the flat in which it is situated, we descried, at the base of a perpendicular mountain to our left, a collection of mineral springs, which poured their waters with great force into an adjoining meadow. They are strongly impregnated with iron, but are inferior to those of Kislovodsk. Close between two of these acidulated springs is one perfectly sweet, from which issued a quantity of water, nearly as great as that propelled by any of the others. We were afterwards informed that there is a much stronger spring than any of these, in the bed of the Terek, a few versts below *Kobi*. From this place, down to Kasbek, the Terek flows more gently, not meeting with any precipitous falls; but beyond Kasbek, as far north as Lars, it forms almost a continued cascade.

Kobi, the last station on the north side of the high pass of the Caucasus, consists merely of barracks for soldiers, Kozaks, &c. and a paltry room for the accommodation of travellers, and lies nearly in the centre, where four valleys meet—that of old *Kobi*, with a village of the same name, to the east; the valley, through which the Terek descends, from the west; that, divided by the same river, as it pursues its course nearly due north; and towards the south, the valley leading to Tiflis.

Having been detained, first, by the want of horses, and afterwards by a heavy rain, from prosecuting our journey across the mountain, we

were obliged to spend the night on the long hard bench at Kobi; but, on the morning of the 11th, after bidding an affectionate farewell to our kind friend, Mr. Galloway, we proceeded up the side of the rising valley, behind the fort, and fording the Tetri Dzgali, kept close to its eastern bank till we attained a considerable elevation, when we again crossed it on a bridge of snow, forming part of an avalanche which has been precipitated from the adjoining mountain. Numerous mineral springs presented themselves on the banks of the river, but the water of such of them as we tasted, was not so strongly impregnated as those at Kobi. We had not long left the station when the rain again came on, and continued almost the whole way to *Kashaür*, and, as the atmosphere at this high elevation was keen, and the rain penetrated my boots, a cold, which the author had caught at Kasbek, brought on an ague, which rendered the remaining part of our Caucasian journey very uncomfortable.

About twelve o'clock we reached the *Krestovaia Gora*, or "Mountain of the Cross;" so called, because on its summit, a little to the right of the road, is erected a large stone cross, commemorative of the conquest of the Caucasus by the Russians; a conquest, however, which has never yet been more than partial, since so many tribes retain the whole of their ancient and natural independence. Here the waters pursue their different courses, according as their origin is situated, to the south or north of the cross. To make a proportionate calculation from the observations of

Engelhardt and Parrot, we should judge this point to be upwards of 7,000 feet above the level of the Black Sea.

The Cross Mountain has rather a diminutive appearance from the north; but, after you proceed down a most precipitous descent, into a low region of good meadow land, it assumes a more elevated appearance, though completely overtopped by the Alps, which tower to the sky in its immediate vicinity. We now came to a bulky mountain on the left, called *Good Gora*, and had to ascend to a considerable height along its western acclivity. Below us, at a great depth, we could hear the dashing of the *Aragvi*—the *Aragon** of the ancients—but a dense fog which enveloped us, prevented our enjoying the landscape. We had not proceeded far, however, when it began to clear away, and left some most interesting birds'-eye views of the grandeur of the surrounding scenery. We could descry the river pouring its waters down beautiful cascades through a valley on the opposite mountain, and presenting a fine white winding line towards the valley below us. We here turned round by one of the most horrific passes we ever beheld; the road being constructed along the brow of an almost perpendicular precipice, at the foot of which, several hundred feet below, stands an Ossetinian farm, diminished by the distance, into a mere speck. On the opposite side of the Aragvi, an Ossetinian village and castle

* Καὶ μετὰ ταύτην ποταμία στενὴ ἐπὶ τοῦ ἈΡΑΤΟΥ ποταμοῦ, &c. Strabo, lib. xi. cap. 3.—Τὸν ἈΡΑΓΟΝ κáτα τοῦ Κανκάσου ρέοντα. Ibid.

present themselves very romantically to the view, situated on a hill of basaltic rock, and surrounded by fir-trees, which here appear for the first time on the south side of the mountains. The summits of these mountains are entirely destitute of vegetation, but in the lower regions, on both sides, though much more abundantly on the south, grow oak, pine, birch, walnut, and other trees, in some measure answering to the description of the poet:

Ipsæ Caucaseo steriles in vertice silvæ,
 Quas animosi Euri assiduè franguntque feruntque,
 Dant alios aliæ fetus; dant utile lignum
 Navigiis pinos, domibus cedrosque cupressosque.
 Hinc radios trivere rotis, hinc tympana plaustis
 Agricolaë, et pandas ratibus posuere carinas.

Georg. lib. ii. 440—445.

On a certain night in the year, one of the adjacent mountains seems to be entirely covered with fire. Were nothing more added, the reader might find it difficult to account for the phenomenon; but it is occasioned simply by an immense concourse of Georgians assembling from all parts of the country, and proceeding up the mountains with lighted torches, to pay their devotions at the midnight hour, in a celebrated church which is built on its summit.

Our road now ran down the face of the rocks, and at times across marshes and meadows, till we came to the station of *Kashaür*, which we found situated in the midst of a number of Georgian farms and villages. His ague having greatly increased by the way, the author was obliged to take to bed immediately on our arrival; but as

it intermitted the following morning, and our quarters were badly adapted for the reception of invalids, we set forward about eleven o'clock. After riding a few versts, which brought on a fresh attack of the complaint, we came to the brink of the precipices to which, in all probability, Strabo refers, where he speaks of τὰ ἐπὶ τῷ Αράγγῳ στενὰ, and dismounting from our horses, were glad to walk down the acclivitous road, which conducted us to the Aragvi. We here overtook the General's lady, with whom we had travelled from Mozdok. She had been detained by the difficulties attending the conveyance of her carriage, which was now being let down by the help of nearly half a regiment of soldiers, who had all been ordered up from their barracks in the valley. We now crossed the Aragvi, and rode along its right bank, amid the most sublime and romantic scenery, which, however, the author was but little capable of enjoying; and by the time we reached the fortress of *Passanúr*, his pulse was beating at the rate of 130 in the minute. We were here accommodated with a better room than any we had been in since leaving Mozdok, and should have remained in it several days, had it not been deemed of importance to get forward to Tiflis, in order to obtain good medical advice. After a halt of two days, we rode on to *Ananúr*, where there is a quarantine, in which we stopped till Monday morning, when we were glad to leave a place, the worst possible for an aguish subject. It lies low on the bank of the Aragvi, and the apartments are not only damp, but admit the wind in almost

every direction. Beyond the village, on a fine healthful spot, a new quarantine establishment was erecting, which wore an interesting appearance, and will, when ready, furnish a very agreeable resting-place to the traveller who is oppressed with the fatigues of the mountain journey. Excepting the church, which is dedicated to St *Ahitophel*, and is surrounded by a fortification, there is nothing worthy of notice about the village of Ananûr, though the situation is exceedingly romantic, and must have possessed much interest previous to the destruction of the principal part of the convent by the Lesgians, about the beginning of last century.

Instead of proceeding further down the bank of the Aragvi, the road led us up the steep ascent of a considerable hill, which projects forward to its margin; having gained the summit of which, we descended into the fine cultivated district of *Dushet*, and spent the following day in a small town of the same name. A little to the west of the place is a fortified castle, towards which we advanced, expecting to obtain lodgings from the Commandant, but, for the first time since we set out on our journey, we were treated in the most cavalier style, and ordered back to the town, where the Master of Police, a gentleman with a wooden leg, billeted us on a Georgian family, which vacated the largest room in the house, but at the same time, left neither bed, table, nor chair for our accommodation. Having a quantity of hay brought in, we made a shake-down for each on the floor, and kindling a fire

in the middle of the apartment with a little wood, which we had some difficulty in procuring, we made ourselves as comfortable as possible during our stay.

The ride from *Dushet* to the banks of the *Kur*, is as interesting as any about the Caucasus, the mountains in the distance, though not possessing those characters of the sublime which are exhibited a little further north, are sufficiently grand to excite admiration; while the intervening landscape is beautifully diversified by cultivated fields, farms, and small lakes, from which meandering streamlets flow in various directions into the valleys. Winding round the hills which separated us on the left from the *Aragvi*, we gradually descended into the fine open valley, which is divided by that river, and called by its name. It exceeds, both in breadth and length, every other we saw in the Caucasus, and seems capable of the highest degree of cultivation. At the station of *Kartiskart*, where we stopped the following night, we were greatly disturbed by the cries of the jackals, which abound in this part of the country.

On the morning of the 20th, we prosecuted our journey towards *Tiflis*; and, after passing a fine old ruin, which has another facing it on the opposite side of the river, and have both been of considerable importance in ancient times, we reached *M'zhet*, originally the capital of Georgia, and, in all probability, the *Harmozike* of Strabo;*

* Ἀπὸ δὲ τῆς Ἀρμενίας τὰ ἐπὶ τῷ Κύρῳ στενὰ, καὶ τὰ ἐπὶ τῷ Ἀράγῳ· Πρὶν γάρ εἰς ἀλλήλους συμπεσεῖν, ἔχουσιν ἐπικειμέναι πόλεις ἐρυμνὰς ἐπὶ πέτραις, διεχούσαις ἀλλήλων ὅσον ἑκκαίδεκα

the other town of *Seusamora*, described by him, having been situated on the east side of the Aragvi, the site of which is still marked by the castle and convent of Sedatseni, towering to a considerable height above the river. It is situated in the angle formed by the confluence of the rivers *Kur* and *Aragvi*, and besides the noble cathedral, the ruins of the ancient palace of the kings of Georgia, and other monuments of fallen grandeur, presents to the view the chapel of Beata Nunna, by whom the Christian religion is reported to have been introduced into Georgia in the fourth century. The cathedral contains the tombs of several Georgian princes, and is the spot where the kings used to be crowned, and in which the dignitaries of the Georgian church are still consecrated. These noble relics of by-gone days are surrounded by a number of wretched looking hovels, and force on the mind a powerful conviction of the transient and unsatisfactory nature of all earthly enjoyments.

Proceeding about two versts up the left bank of the *Kur*, (ὁ Κύρος, the *Cyrus* of the ancients*), we came to the famous stone bridge, constructed by order of Pompey, to facilitate the operations of the Roman soldiers in their expeditions into these

σταδίους ἐπὶ μὲν τῷ Κύρῳ τὴν Ἀρμοζικὴν, ἐπὶ δὲ θατέρῳ Σευσάμορα. Lib. xi. cap. iii.

* From this river, the name קִיר *Kir*, came to be applied to the country through which it flows, whither the captive Damascenes were transported by the King of Assyria, 2 Kings xvi. 9. Amos i. 5. and from which the Syrians emigrated into Palestine, Amos, ix. 7.

regions. It consists of several arches, and is commanded by two square towers, raised on the rocks on either side, for its defence. We had scarcely passed it, when we met a large body of Kozaks, who had completed their time of service in the south; and turning round the projecting angle of the mountain opposite to M'zhet, we entered the plain through which the Kur flows on towards *Tiflis*, which city we reached about three o'clock in the afternoon.

CHAPTER XXIV.

Narcissus, the Armenian Archbishop—New Sect of Ali—Abdul-ghune—Casiphia, Ezra viii. 17—Georgian Literature—Georgian Bible—Ossetinian Gospels—German Millennarians—Tiflis—Recross the Caucasus—Return to Petersburg.

BEING completely reduced by repeated attacks of the ague, the author was unable to leave the inn for nearly three weeks after our arrival in Tiflis. Our first visit was to General Vilieminof, the acting Commander-in-Chief of the forces in Georgia; by whom we were kindly received, and at whose table we dined repeatedly during our stay. We also visited the Russian Archimandrite, who lives in a monastery, close to the castle, on the left bank of the Kur; by whom we were referred to Narcissus, the Armenian Archbishop, as the only Vice-President of the Georgian Bible Society at that time in Tiflis. In our way to the monastery of his Grace, we passed an elegant row of shops and dwelling houses, which were being erected at his expense, for the accommodation of his countrymen; the profits to be derived from which, he intends devoting to the promotion of religion and science among the Armenians resident in the

south of Russia. According to the accounts we received, the clergy, both of the Armenian and Georgian churches, are, with few exceptions, in a state of the most desperate ignorance; and instances have been found even of bishops who were unable to read the Bible. It is the object of the Archbishop to establish a school for the education of young men for the church; and he intends not only to give them a complete course of instruction in their own language and literature, but also to make them familiar with the Greek, Latin, and Russian.

We were received by his Grace in the kindest manner, and were repeatedly assured that he would do every thing that lay in his power to promote the object of our journey. We had scarcely returned from our visit, when he sent two of his servants with a rich present of wines, liqueurs, and various kinds of fruits, among which were some excellent pomegranates; and, in the evening, he came himself to the inn, where he took tea with us, and conversed in the frankest and most friendly manner imaginable. He gave us the greatest encouragement to proceed into Persia, as he assured us we should not only find the Armenians every where ready to receive us with open arms, but even the Persians themselves would be forward to listen to what we might advance on the subject of religion. He had ascertained it to be a fact, that there were upwards of 30,000 families, the members of which were convinced of the futility of the claims of Mohammed. They believe in Christ, whom they declare

to be the true God; but, in order not to be detected, they worship him under the name of *Ali*, by whom they understand, the Powerful One. There are great numbers of them in Mazanderan, who meet among themselves, and converse about religion. The Archbishop was of opinion that they would receive the New Testament with avidity.

Narcissus was Bishop at *Etchmiadzin* when Henry Martyn was there, and is the individual spoken of, in his Memoir, by the name of Nestus. He could not express himself in terms sufficiently strong to convey an idea of the esteem he entertained for that devoted servant of Christ, or the general impression made on the Mohammedans in Persia by his masterly attacks on the delusions of Islamism.

About the year 1811, Abbas Mirza, the Prince Royal, ordered Mirza Mehdi to procure for him a Persic translation of the Pentateuch, done immediately from the Hebrew, and for this purpose to employ Abdulghune, a Jew, who had lately turned Mohammedan, and of whom mention is made in the Memoir of Henry Martyn. How far he proceeded with the version, the Archbishop did not know; but when in Tabriz, in the course of the same year, he waited on the Prince, who almost immediately introduced the subject, and produced the translation. On turning it up, Gen. xvii. 22. caught his eye, presenting the words *mad, mad*, to which he could attach no meaning whatever. The Jew, being sent for to explain them, maintained that they were the identical words (מֵד מֵד) of the

Hebrew text, and that they signified *Mohammed*, *Mohammed*. The Archbishop assured the Mirza that the interpretation was false, and, obtaining an Armenian Bible, read the passage as it ought to be rendered. "But," said the Mirza, "he is a Jew, and must know the Hebrew, which is his own language." Narcissus told him not to take his word for it, but to compare the English, French, Russian, or any other version to be found in Tabriz, and to consult any Jew, who had not abandoned the faith of his ancestors, and he would find that the interpretation given in the Armenian Bible was right. The only way in which the Jew attempted to defend his translation was, by maintaining that the sense he had given was the hidden, and not the *zehir* or obvious meaning of the text.

Two years afterwards, Abdulghune came to Etchmiadzin, and, waiting on the Archbishop, confessed to him that he had been compelled to make an outward profession of Mohammedanism, but that he was still a Jew in heart. When Narcissus began to prove to him, from the Old Testament Scriptures, that the Messiah was come, and, especially, when he pointed him to Isaiah vii. 14, which he begged him to read in Hebrew, the tears gushed from his eyes, and he was obliged to acknowledge the truth of the Christian mode of interpretation. Some time after, when he again visited the monastery, he seemed to have deep convictions of the absurdity of modern Judaism, and told the Archbishop that he intended going to India, to be baptized, and make a public profes-

sion of his faith in Christ. Since that time, he has not been heard of.

The number of Jews inhabiting the Caucasus, especially its eastern regions, is very considerable. They maintain that they belong to the tribe of Judah; and it is extremely probable that they are part of those who remained, after the captivity, in the country bordering on the *Caspian* Sea, called in Scripture כַּסְפִּיָּה הַמְּקוֹם—“the place Casiphia.” Ezra viii. 17.

Although we found it impossible to transact any Biblical business during our stay in Tiflis, owing to its being deemed advisable to wait the arrival of the new Exarch, we effected a meeting of the leading persons in the town at the monastery of the Armenian Archbishop, with whom we conversed freely on the subject of the Bible Society generally, and communicated to them the most recent intelligence of an interesting nature, in order to excite them to greater and more extended operations in circulating the sacred Scriptures throughout the regions of the Caucasus.

Previous to the fifth century, the Georgians, who were dependent on the Armenians, both in a political and ecclesiastical point of view, used, like them, not only the Greek ritual, but also the language and characters of the Greeks, in the services of the church, and the latter in every thing, even in their own language, which they wished to commit to writing. But after Miesrob had invented the Armenian letters, in the year

420, they were also introduced among the Georgians, by the Armenian Patriarch Isaac; and since that period the Georgian alphabet has been formed from the Armenian.

Soon after the invention of the Armenian characters, literature began to become indigenous to that country. It was not long before Isaac and Miesrob sent some young Armenians to Athens, for the purpose of learning Greek, that, on their return, they might translate the Bible, and other books, for the service of the church, from the Greek into the Armenian. From these measures, the Georgians might naturally have expected to reap important literary advantages; but ere it was possible for the Armenian Patriarchs to translate the Scriptures into their language, the Armenians were brought under the iron yoke of the Persians, in the year 460; on which occasion, numbers, both of the clergy and laity, were martyred, and the civilisation and literature of that nation stifled in the very birth. It is also worthy of notice, that the influence of the light of science, as existing more plentifully among the Greeks, was withdrawn from the Armenians in the year 520, when, together with the Georgians, they separated from the communion of the Greek Church.

This separation, however, in so far as the Georgians were concerned, only lasted about fifty years; the Georgian Archbishop, Kyrion, renouncing his allegiance to the Armenian Patriarch, and submitting to the Patriarch of Antioch, returned into the bosom of the Greek Church. At this

period Georgian literature properly commences. Stimulated by the example of the Armenians, the Georgians sent young men of talent into Greece to learn the Greek language; who, after their return, furnished their countrymen with a translation of the Bible and books of the church.

In Georgia there exists a two-fold dialect—that used in books, in the church, or among the learned, and the language of common life. The latter is a corruption of the former, and holds the same relation to it, that the Italian does to the Latin. The Georgian Bible is composed in the purer or more cultivated dialect.

The Georgians have also two different alphabets; the one called *Kuzuri*, i. e. the sacred, clerical, or ecclesiastical characters, in which all books are written that are designed for the use of the church. It consists of the letters invented by Miesrob, and transplanted from Armenia to Georgia. It is only acquired by the priests, and others who wish to cultivate literature, and is that with which the Georgian Bible was originally written, and in which it was printed in the course of the last century. The other alphabet is called *Kedvuli*, and is supposed to have been invented by the Georgians themselves, when they fixed their chronology, known by the name of the Georgian, and little more than five hundred years old. In these characters every thing is written that is purely of a civil, political, or mercantile nature.

Agreeably to this statement, the Georgian version of the Scriptures must have been made from the Septuagint, and, as such, would have

possessed considerable critical value, if it had not greatly suffered in passing through so many centuries, and, especially, if it had not been remodelled and altered according to the Slavonic when brought through the press.

The earlier fate of this version is unknown. Till last century it existed only in MSS., and was probably only in the hands of a few of the clergy, the common people being altogether incapable of reading it. At length, at the beginning of the eighteenth century, the Psalms, the Prophets, and the New Testament, were printed at Tiflis, by order of the Prince Vaktangh. The entire Bible was printed at Moscow, 1743, in folio, after the flight of the last Kartelian princes into Russia. It was then collated and altered according to the Slavonic, by the Georgian Prince Arcil, by whom also it was divided into chapters; and as his copy did not contain the book of Sirach, and the two books of the Maccabees, he translated them from the Slavonic version, and added them to the Georgian text. This prince dying before the work was put to the press, Joseph, the Archbishop of Georgia, urged the princes who survived him to prosecute the work which had thus been interrupted; and Prince Vakuset, encouraged by his brother Bacchar, who *defrayed the expenses of the edition*, undertook to conduct it, revised the version afresh, according to the new edition of the Slavonic Bible printed in 1751, and introduced the use of verses, in imitation of the text of the same Bible. The edition was printed by permission of the Holy Synod; the types were cast by

Andrew Johnson, Imperial printer in Moscow, by whom the first Georgian printing-office was established; the correction of the proofs was committed to four native Georgians, under the direction of Prince Vakuset; and the edition left the press in 1743, in the 431st year of the Georgian era.

As it may not be uninteresting to the lovers of Biblical literature, I shall here insert the account given by Prince Vakuset himself, in the Preface, of the circumstances connected with the publication of the Georgian Scriptures. "These Books of the Old and New Testament were translated, by our old sacred translators, from the Greek language into the Georgian. But, in consequence of the great revolutions to which our country has been subject, the whole of this version of the Bible was reduced to such a state of confusion, that the books from Genesis to Kings formed only one book. The remaining books were properly divided; but Jesus Sirach and the books of the Maccabees were entirely lost. The New Testament had originally formed a part of the whole, but was separated from it. As Prince Arcil, who, on account of his faith, was obliged to leave Kartel, and repair to Russia, where he was honourably received by Peter the Great, was so favoured as to spend his days in that empire in peace, he formed the resolution of conferring a signal favour on his nation, by causing the Holy Scriptures to be printed in their native tongue. With this view, he sent messengers to Prince Vaktangh, son of his younger brother Leo,

requesting him to send him a copy of the Georgian version. His request was immediately granted; but the Biblical books were neither divided into chapters nor verses, and were, besides, corrupted by copyists. Arcil therefore compared the text, in the most careful manner, with the Russian translation; translated from it the books of Jesus Sirach and the Maccabees; formed one book of all from Genesis to the Prophets; and divided the whole into chapters, like the Russian, but not into verses, the Russian version being then without them. Being overtaken, however, by death, he was not permitted to bring it through the press.

“ Some time ago, (in 1724,) in the last year of Peter the Great, Vaktangh, the son of Leo, and nephew of Arcil, left Kartel, and proceeded to Russia, accompanied by his three sons, Bacchar, Vakuset, and George. Soon after, Vaktangh died; and Prince Bacchar called on me Vakuset, his brother, to undertake the printing of the Bible, which call I found it impossible to resist. On comparing the Georgian version with the Russian, I found that entire verses, sentences, and words had been omitted; and that it was divided into chapters, but not into verses; but these faults are not to be laid to the charge of Prince Arcil, since he had only prepared it according to the defective Russian text, as it existed in his time, before Peter the Great ordered the most learned men in Russia to revise their Bible with the greatest diligence, and divide and correct it

according to the Hebrew, Greek, Syriac, Latin, and Bulgarian texts. It has been my endeavour to render the present edition in these respects conformable to this new Russian Bible; and, on laying this business before my brother Bacchar, he summoned me, and all the Georgian clergy resident in Russia, to undertake this important work, and bring it to a conclusion. I therefore took it in hand, and, in the course of a year, prepared and arranged the text from Genesis to the Prophets. The Psalms, Prophets, and New Testament had already been divided into chapters and verses by my father, Prince Vaktangh, and printed by him, while Prince of Kartel. Yet I also compared these books with the new and improved edition of the Russian version, and divided the whole on the same plan, filling up what had been omitted; only I suffered some expressions to remain, because they were more elegantly chosen in the Georgian language. All this I comprised in one volume. The types I caused to be founded in the metropolitan city of Moscow, and the printing was executed in the suburb Svesenzcha.”*

From this edition, the Moscow Bible Society, printed in the year 1816, an edition of the New Testament, consisting of 5,000 copies, in the *Kedvuli*, or church character; and in 1818, another edition of 2,000 copies, in the common character; both in quarto.

* This account of the Georgian Bible is taken from Eichhorn's *Einleitung*, ii. Band. § 318.

It is much to be regretted, that no successful measures have been adopted to procure an accurate edition of the Georgian Version, done exclusively from MSS. as it is well-known such MSS. still exist, both in the Iberian Monastery, at Mount Athos, and in the Vatican at Rome. The late Gaius, Georgian Archbishop of Astrakhan, was long engaged in revising the Georgian Bible, and in consequence of a correspondence entered into with him by the Committee of the Russian Bible Society, he sent to Petersburg two volumes of MSS. with his proposed emendations; but no use has hitherto been made of his learned labours. Having urged the importance of the natives of these parts, being furnished with a genuine edition of their own scriptures, we were informed, that there was a gentleman resident in Tiflis, who had in his possession a very ancient MS. copy of the Psalms, and on applying to him for confirmation of what we had heard, he not only produced the manuscript, but requested we would convey it as a present to the Russian Bible Society. We had an opportunity, subsequently, of bringing the subject of printing an edition of the Psalms from it, before the Committee in Petersburg, and measures have since been adopted for printing it in Moscow, under the care of the Georgian Archbishop.

During our stay in Tiflis, we received a visit from an Ossetinian nobleman, of the name of Ialgusidse, who, anxious to provide the means of Christian instruction for his countrymen, had undertaken a translation of the four Gospels, and were presented with his MS. nearly ready

for the press. At our request he translated parts of his version back again into Russ, to judge from which, we had reason to believe, that it was executed with a considerable degree of accuracy. It had been done chiefly from the Armenian. Conceiving it to be of the utmost importance that all first translations of the Scriptures should be as exact and faithful as possible, we begged him to revise the work once more, a proposition to which he willingly agreed, on our assuring him that we should then recommend the work to the Petersburg Committee. His task has since been accomplished; and, after having been examined by competent judges, appointed on purpose by the Exarch Jonas, it has been put to the press at Moscow, under the care of the Bible Committee in that city.

While the author was confined to his room, his travelling companion paid some visits to the German colonists in the vicinity of Tiflis. The following account of this people, extracted from the "New Evangelical Magazine and Theological Review," for November, 1824, will furnish the reader with an accurate idea of their opinions and circumstances.

"The German settlers in Georgia consist principally of emigrants from Würtemberg, but there are likewise among them several families from Baden, and the country of the upper Rhine. They left Germany in the years 1816 and 1817, and came by the way of the Donau, and the Black Sea, to Odessa, where they were joined by many Germans, who had been for many years settled

in the neighbourhood of that town, but who now left their houses and lands, and went with the new colonists to Georgia, for the sake of enjoying their society, and with a view to the spiritual advantage of themselves and their children.

“The principal cause of their emigration, was the prevalence of infidelity among the pastors, introduced by the modern systems of philosophy into the universities, schools, consistories, churches, and the books of religious instruction. On this account, many had, long before their emigration, separated from their churches, and held meetings for edification in private houses, where they, together with their children, were instructed according to their old system. But they suffered much persecution from the clergy; and fearing, that in time to come, their children might be contaminated by the prevalence of infidelity, they were anxious to remove to a land, where they could have liberty to worship God according to their conscience, and educate their children in evangelical principles. This liberty they were convinced they would enjoy in Russia, and it does not appear that they have been disappointed.

“But this was not the only cause of their emigration. They were much influenced to this step, by the conviction that the second coming of Christ and the millennium were near at hand. They had the idea that these would first be manifested in the neighbourhood of the Holy Land, and therefore they wished to be near these countries, at the time when the first indications of the

commencement of the latter day glory should be given, in order that they might be partakers of the blessings attendant on the second coming of our Lord. The origin of these ideas among them, was owing to the circumstance that in Würtemberg, Bengel's Sermons on the Revelation, and several other works referring to the same subject, were much read by the pious: but nothing tended more to promote the spread of these ideas, than the works of Stilling, which were also much read in that part of the country. This author mentions the countries near the Caspian Sea, as the place where Christ's visible reign will begin; but what he wrote figuratively, many of his readers appear to have understood literally, and were so completely taken up with the subject, that in contemplating the glories of the millennium, many of them seem to have overlooked the necessity of being born again, without which none can enter into the kingdom of God. But among these two classes of emigrants, there got in a third, consisting of a great number of men, who were either poor, and wished to better their worldly circumstances, or who were not inclined to labour, and expected to find means of leading an easy life, without working. The two latter classes, although they had the exterior marks of piety, were mostly of depraved characters, and wholly set upon the world. Such were the characters and motives of the emigrants, when they left their country, and set out by the Donau, to Gallaz, and from thence to Odessa. They had not proceeded far, before

their union was broken by internal dissensions, and on reaching Odessa, the whole congregation was in the greatest disorder, in regard to spiritual things. It may be mentioned here, that several of their leading men were so filled with the idea of the millennium, and had such a desire to settle as near as possible to Jerusalem, and the Holy Land, that they preferred settling in Georgia, rather than in the Caucasian district, where they might have settled more comfortably, and even in Georgia, owing to their ignorance of the situation of these countries, a number of them chose the most unhealthy situations, because they lie in the south of that province.

“At their first outset, it is supposed they amounted to 1,500 families; but about 1,000 families died on the Donau, and in the quarantines, before they reached Odessa, of a kind of ague, or rather plague. At present they amount to about 500 families; as many, or nearly as many, having died since they left Odessa, as joined them in its neighbourhood. In Georgia, they are settled in seven villages or colonies. Five of these villages are in the vicinity of Tiflis, and two in the neighbourhood of Elisbethapole or Gansha.

“Having been long without proper teachers, many of them have imbibed opinions contrary to the pure doctrines of the Gospel. There are some among them who are guided much by the mystical books of Boehme and Gichtel, and other authors of the same description, and look for a peculiar degree of unscriptural holiness and illumi-

nation by their own works, reject marriage, &c. Others teach the forgiveness of sins without the renovation of the sinner; but these are errors (not formed into a system) that have crept in amongst them, in consequence of their not having had their attention properly directed to the word of God, as their only guide. In regard to the millennium, they suppose that Christ's visible reign on earth, will commence about the year 1836. But these ideas are not the belief of the whole, though of a great part of them; and the more their attention is turned to the general truths of the Gospel, the more these opinions give way, though formerly they were firmly established in them.

“At first they were very much opposed to regular pastors, on account of their having suffered so much in their own country, from ungodly teachers. On their emigration, therefore, they chose for their spiritual guides, those men who had conducted their edification meetings, and had no doubt that they were also qualified for administering to them the ordinances of the Gospel, believing, that he only can be a true minister of the word of God, who is taught by the Holy Spirit. These ideas, however, which only arose out of their circumstances, they did not carry so far, as to reject the preaching of pious clergymen, when they could get them. Last year, some German Missionaries, who went to Georgia, preached among them without any resistance; but, on the contrary, there appeared a general desire to get such men to labour among them, as would preach the Gospel in its purity. They

have hitherto observed the ordinances of the Lord's supper and baptism, without regularly ordained pastors. These ordinances have been dispensed by the men chosen from among themselves for spiritual teachers. At present they observe the ordinance of the Lord's supper, six times a year, but according to their rules, they should have it monthly.

"They generally choose their teachers by a majority of votes, and that is all the appointment they have to the pastoral office; but since they have had their attention more directed to the Gospel, by the preaching of the Missionaries, many of their teachers or elders are anxious to be ordained, by the laying on of the hands of regularly ordained pastors."

Tiflis, the capital of Georgia, lies on the right bank of the Kur, at the foot of a mountainous ridge, on part of which is constructed the fortress of Narekla, defended by thick and lofty walls, and commanding the town, and the passage of the river immediately below. On the opposite bank is a high fort of considerable strength, past which the Kur flows with great rapidity through the narrow defile that lies between. The town consists of three parts; Tiflis proper, Kala, and the suburbs, Garethubana, Isni, and Avlabari, which are inhabited by Chaldeans and Kurds. The streets are exceedingly irregular, and so very narrow, that few of them admit a cart, and some of them scarcely a person on horseback. They are also, for the most part, very dirty, and the air and appearance of the place altogether, is

calculated to repel the traveller, who is accustomed to European towns and manners. With the exception of the house of the Governor-General, and some others built by Russian officers, together with a new row of shops, not yet finished, every thing looked perfectly Asiatic.

The covered Bazâr, through which we rode several times on horseback, presents a motley scene, being filled with shops of every description, upwards of seven hundred in number, and is frequented by Georgians, Armenians, Persians, Turks, Tatars, Kurds, Ossetinians, Jews, &c., all busily engaged in noisy barter, or preparing their wares for sale. The town is considered exceedingly unhealthy; and we were informed, that the number of Russian soldiers who died about the time of our visit, was so great, that the priest was obliged to obtain assistance to enable him to bury them. Insalubrious, however, as the air is, and fatal as it too often proves to Europeans, its effects would be still more powerfully felt, if it were not for the excellent warm baths, to which the inhabitants frequently repair, and derive great benefit from the use they make of them. The population is supposed to amount to between 18,000 and 20,000 souls.

Our projected journey into Persia having been entirely frustrated, we set out about the middle of November on our return to Petersburg, not without some apprehensions, lest the lateness of the season should present serious difficulties to our crossing the Caucasus. As we approached the higher regions, however, these apprehensions

were removed, by the discovery that the quantity of snow that had fallen was much less than was reported at Tiflis. The only serious obstacle which threatened us some inconvenience, was the steep ascent of the road along the brink of the hideous precipice in front of *Kashaür*. Arriving at the base of the hill a little after dusk, we began to ascend, but the snow on the super-adjacent mountain, having been melted during the day by the heat of the sun, the road, into which the water had run, was now converted into a glassy surface of ice, so that every step we attempted to take, exposed us to the most imminent danger. Finding it impossible to lead our horses, we suffered them to scramble up before us, while we ourselves endeavoured, as well as we could, to climb the ascent on our knees and hands, every now and then interrupted by the slipping of the horses, which, we had great reason to fear, might of a sudden precipitate us into the valley below.

After we had made considerable progress, and just as we began to entertain the hope of speedily reaching the summit of the pass, Dr. Paterson's horse lost his footing, and sliding down past us, was hurled over the precipice into the yawning abyss on our left, where nothing was perceptible, but the deafening roar of the Aragvi flowing along to the south. To attempt to descend the precipice, would have been the height of temerity, even in the day-time; we were, therefore, under the necessity of reporting what had happened to the officer at the barracks in the valley, that the saddle

and other articles attached to the horse, might be recovered the following morning.

We now deemed it advisable to make a strong effort to reach Kashaûr, with safety to our persons, whatever might become of our baggage. Having cleared the pass, however, we soon found ourselves bewildered among the mountains, and should most likely have been under the necessity of spending a cold winter's night on the top of the Caucasus, had we not discovered a light, which, on approaching it, we found proceeded from a fire that some of the mountaineers had kindled upon their journey. The savageness of their looks, and our knowledge of their general character, proved no very agreeable relief from the horrors of the scene we had just quitted; however, assuming a little courage, we accosted them with the word *Kashaûr*, on which they instantly rose from the fire, and in the kindest manner possible, pointed us towards the station, which, by the kind Providence of God, we reached in safety, in the course of a quarter of an hour.

The reader may judge of our surprise, when he is informed, that, on the arrival of our servants with the Kozaks and baggage horses, in less than two hours, we found Dr. Paterson's horse, scarcely, if at all, injured by the fall. A number of soldiers having been dispatched in quest of the animal, they found him stopped in his fall by a tree, and in the attitude of sliding down with his hind legs foremost. The only effect it appeared to have on him was, that afterwards, on approach-

ing any steep place, he discovered an uncommon degree of timidity.

The highest summit of the Caucasian pass, we found entirely covered with snow; but the road having been cleared by Russian soldiers and Ossetinians, we surmounted it without any difficulty. On once more looking down towards Europe, we espied a regiment of young recruits approaching us on their way to the Persian frontiers. We soon descended upon them, when we found that they were accompanied by their wives, who were also climbing the snowy steep of the Caucasus, some of them robust, and apparently able to stand the fatigue, but others in a most pitiable state, either advanced in the last stage of pregnancy, or but just delivered, and carrying their new-born infants on their breasts.

We were here interrupted for some time by a train of artillery, part of which we had to pass close to a precipice, where the least jerk from any of the horses, which were rather restive, might have engulfed us in the snowy deeps beneath us.

At Kobi, the author was again seized with the ague, but succeeded in reaching *Mosdok*, where he was confined to his bed more than eight days, as he afterwards was for several weeks at *Astrakhan*; and, indeed, it was not till the month of June the following year, that he finally recovered. During the whole journey by way of *Tzaritzin*, *Saratof*, *Pensa*, *Arzamas*, and *Vladimir*, to *Moscow*, we slept only once or twice in a bed; the stations in general affording us no accommoda-

tions, and indeed, we had now become so accustomed to lie on the floor, that we preferred our shake-down of hay to any other place of repose.

By the good hand of our God upon us, we arrived in Petersburg on the 11th of February, 1822, to the great joy of our families, from which we had been absent upwards of eleven months, and had, in the course of that time, performed a journey of nearly 9,000 versts.

APPENDIX.

HAVING had occasion, towards the close of the preceding work, to advert to some of the Caucasian tribes, it may prove acceptable to some of my readers, to be here presented with a tabular view of the different people inhabiting the countries between the Black and Caspian Seas, with a probable estimate of their numbers.

I. GEORGIANS.

1. The *Georgians proper*, in the provinces of Kartelia, Kachetia, Akhalzik, Imeretia, and Guria.
2. The *Mingrelians*.
3. The *Lazi*, or *Lashes*, between Guria and Trebisonde.
4. The *Soanes*, inhabiting the mountains between Mingrelia and Mt. Elburz.

II. ARMENIANS, in greater or less numbers in all the towns, and more especially in the provinces of Karabagh and Shirvan.

III. JEWS, in the provinces along the western shores of the Caspian, and in scattered families in different parts of the mountains.

IV. TCHERKESSIANS, between the Kuban and the central mountains of the Caucasus, and also in Great Kabardia and on the Terek. The following are the principal tribes:

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| 1. <i>Bestenis.</i> | 6. <i>Hattiquehs.</i> |
| 2. <i>Mudoshes.</i> | 7. <i>Shapshiks.</i> |
| 3. <i>Abasechs.</i> | 8. <i>Shanis.</i> |
| 4. <i>Kemurquehs.</i> | 9. <i>Shegakehs.</i> |
| 5. <i>Beseduchs.</i> | |

V. ABHASIANS, along the coast of the Black Sea, between Mingrelia and the Kuban.

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|-----------------------|--------------------------|
| 1. <i>Sads.</i> | 12. <i>Tubis.</i> |
| 2. <i>Tchashes.</i> | 13. <i>Ubuchs.</i> |
| 3. <i>Aibgas.</i> | 14. <i>Besubdehs.</i> |
| 4. <i>Akshibses.</i> | 15. <i>Abarechs.</i> |
| 5. <i>Kirpies.</i> | 16. <i>Nedquadschas.</i> |
| 6. <i>Beshilbays.</i> | 17. <i>Loues.</i> |
| 7. <i>Midavies.</i> | 18. <i>Biberts.</i> |
| 8. <i>Barrakuis.</i> | 19. <i>Klitches.</i> |
| 9. <i>Kasilbegs.</i> | 20. <i>Dshantenirs.</i> |
| 10. <i>Tchegrehs.</i> | 21. <i>Framkts.</i> |
| 11. <i>Bachs.</i> | 22. <i>Dudaruquehs.</i> |

VI. BASSIANS, to the north of Mt. Elburz.

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| 1. <i>Tchegems.</i> | 2. <i>Balkas.</i> | 3. <i>Karatchais.</i> |
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VII.—LESGIANS, east of Georgia, along the eastern ridges of the Caucasus, and towards the Caspian.

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| 1. <i>Avari.</i> | 10. <i>Kabutches.</i> |
| 2. <i>Unsokuls.</i> | 11. <i>Antzuks.</i> |
| 3. <i>Hidats.</i> | 12. <i>Thebels.</i> |
| 4. <i>Bakdalals.</i> | 13. <i>Tumurgis.</i> |
| 5. <i>Mukrats.</i> | 14. <i>Tchiliks.</i> |
| 6. <i>Karaks.</i> | 15. <i>Andes.</i> |
| 7. <i>Takaseruks.</i> | 16. <i>Bogos.</i> |
| 8. <i>Didos.</i> | 17. <i>Gumbets.</i> |
| 9. <i>Unsos.</i> | 18. <i>Tindis.</i> |

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| 19. <i>Burtunas.</i> | 23. <i>Kubetchis.</i> |
| 20. <i>Solotas.</i> | 24. <i>Zudakaras.</i> |
| 21. <i>Gubars.</i> | 25. <i>Kasikumuks.</i> |
| 22. <i>Akushas.</i> | 26. <i>Kaidaks.</i> |

VIII.—OSSETINIANS, in the central regions of the Caucasus.

- | | |
|-----------------------------|---------------------------|
| 1. <i>Dugors, or Kisti.</i> | 7. <i>Naras.</i> |
| 2. <i>Tchimis.</i> | 8. <i>Saramagas.</i> |
| 3. <i>Thagaurs.</i> | 9. <i>Segeles.</i> |
| 4. <i>Kusthauls.</i> | 10. <i>Sorogas.</i> |
| 5. <i>Walagurs.</i> | 11. <i>Kassris-kevis.</i> |
| 6. <i>Taikomis.</i> | 12. <i>Sakas.</i> |

IX.—MIDSHEGS, to the N. and N. E. of the Caucasian Chain.

- | | |
|-----------------------|------------------------|
| 1. <i>Ingush.</i> | 3. <i>Tushes.</i> |
| 2. <i>Karabuluks.</i> | 4. <i>Tchetchenzi.</i> |

X.—TATARS, in the North and East.

- | | | |
|-------------------|-------------------|---------------------|
| 1. <i>Nogais.</i> | 2. <i>Kumuks.</i> | 3. <i>Truchmen.</i> |
|-------------------|-------------------|---------------------|

PROBABLE NUMBERS.

- | | |
|------------------------|---------|
| 1. Georgians | 140,000 |
| 2. Armenians | 20,000 |
| 3. Jews | 15,000 |
| 4. Tcherkessians . . . | 200,000 |
| 5. Abhasians | 48,000 |
| 6. Bassians | 8,000 |
| 7. Lesgians | 150,000 |
| 8. Ossetinians | 16,000 |
| 9. Midshegs | 42,000 |
| 10. Tatars | 70,000 |

Total, 709,000

Of these tribes, the Tcherkessians, most of the Lesgians, the principal Abhasian tribes, the Tchetchenzi, the Nogais, the Kumuks, and the Karatchais, are Mohammedans; the Soanes, Tushes, and part of the Ossetinians, are Greek Christians; the rest, with the exception of the Georgians, Armenians, and Jews, are in a state of heathenism.

THE END.

ERRATA.

Page 39, line 1, *for exists read exist*

62, note, line 24, *for Bohomia read Bohemia*

147, line 6, *for assemblage read assemblage*

155, title, *for Beilgorod read Bielgorod*

205, et passim, *for Rabbinists read Rabbanists*

278, line 16, *for object read objects*

352, line 26, *for like read likely*

367, line 18, *for fool's read fools*

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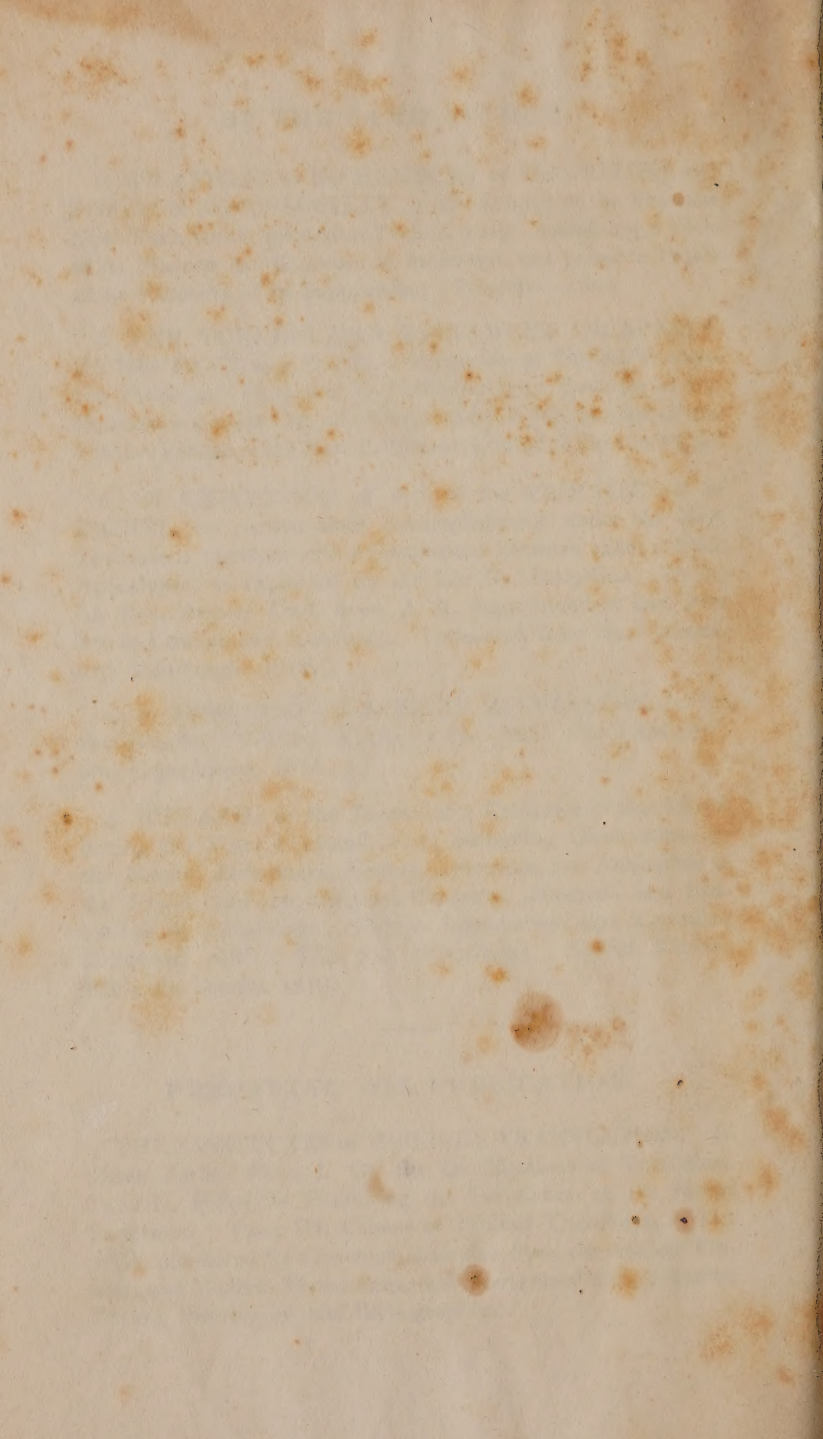
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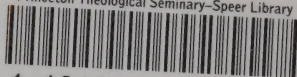
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